

SRIMAD BHAGAVAD GITA

[Part VI—Chapters 16 to 18]

SANSKRIT TEXT AND COMMENTARY

BY

SWAMI SIVANANDA
"ANANDA KUTIR"



FOR FREE DISTRIBUTION

Published out of the donation given by

THE
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Published by the Divine Life Society for FREE distribution

Swami Sivananda is well-known for the work he is doing and his writings are meant for the ordinary man even ; his language is clear and simple. Even Hig School students can follow the philosophy of Gita. Every person should have a copy of this. The word to word meaning, a clear translation of each verse and an explanation in a lucid and charming style increases the value of the book. The teachings of the Gita have been made easy by the Swami who has thus done a useful service to the reading public.

The Hindu, Madras.

*   *

The Divine Life Society is making tremendous efforts to propagate the ideals of Hindu Dharma by issuing the Bhagavad Gita, in Devanagari script and a free translation in English. The missionary spirit is perceptible towards the noble object of educating the Hindu public with the sacred thoughts of their Dharma. These translations appear from time to time for free distribution. Many wealthy gentlemen have contributed to the publication of each part and have been actively helping the Swamiji, the guiding spirit of the movement. We heartily commend the activities of the Society to the public and encourage it.

Federated India, Madras.

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SRI G. M. SHARMA

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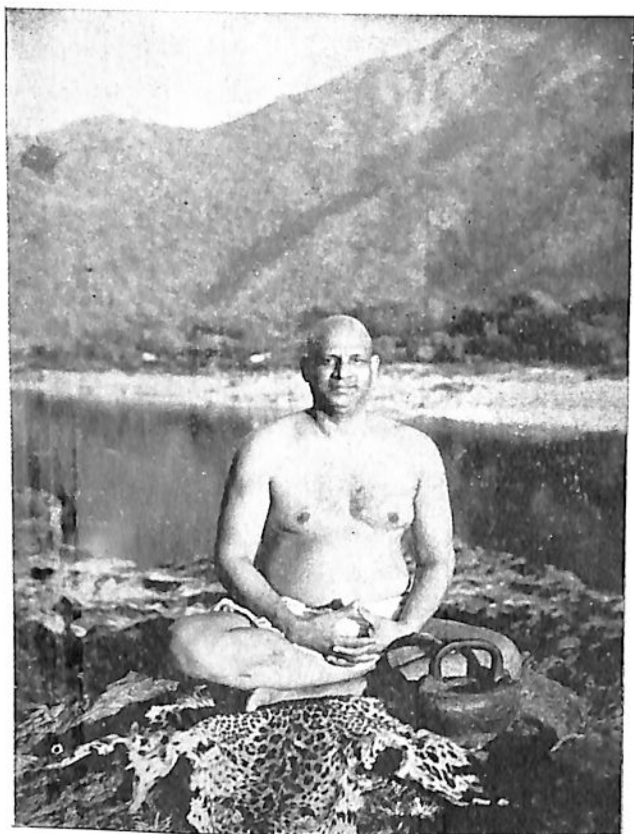
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Secretary,
DIVINE LIFE SOCIETY,
RIKHIKESH.



SWAMI SIVANANDA
ANANDA KUTIR

FOREWORD

The Bhagavad Gita is the dialogue between Lord Krishna and Arjuna narrated in the Bhisma Parva of the Maha Bharata. It contains the cream of the teachings of the Upanishads. Gita is the ocean of knowledge. The world is uuder a great debt of gratitude to Sri Bhagavan Vyasa who has presented this celestial song to the humanity for their daily conduct in life, spiritual uplift and Self-realisation. Those who are self-controlled and who are endowed with faith alone can reap the full benefit of Gita, which is the science of the soul.

Gita is like the lake of Mansarowar for the Paramahansas and thirsting aspirants to sport in It is the ocean of bliss in which the seekers of truth swim with joy and ecstasy. If the philosopher's stone touches a piece of iron, only at one point, the whole of it is transformed into gold. Even so, if you live in the spirit of one verse even, you will be doubtless transmuted into divinity.

The eighteenth chapter must be studied again and again. It contains the quintessence of the whole Gita Shastra. It is the supreme pinnacle in the magnanimous hill of the knowledge of Gita. It is the crowning jewel in the priceless necklace of Gita and in it is condensed the substance of those teachings found in the first seventeen chapters.

The Gita is divided into three sections illustrative of the three terms of the Mahavakya or great sentence of the Sama Veda, "Tat Twam Asi," 'Thou art That.' In accordance with this view, the first six chapters deal with the path of action or Karma Yoga and the nature of "Thou," or Twam-pada. The next six chapters explain the path of devotion or Bhakti Yoga and the nature of "That," Tat-pada. The last six chapters treat of the path of knowledge or Gyana Yoga and the nature of the middle term "Art" or "Asi-pada" which establishes the identity of the individual and the Supreme Soul–Jiva Brahma Aikyam.

The central teaching of the Gita is the attainment of the final beatitude of life or perfection or freedom (Moksha) by doing the duties of life or one's own Swadharma. The Lord says to Arjuna :—"Therefore, without attachment constantly perform action which is duty, for by performing action without attachment, man verily reaches the Supreme."

"Work without egoism, without expectation of fruits. Surrender the actions and their fruits and offerings unto the Lord. Divinise your life by melting the mind and the ego in the Lord. Spiritualise your life by dedicating your mind and intellect to the Lord (Macchitta, Yukta, Matpara). Fix the mind on the Lord. Be devoted to Him. Be intent on the welfare of all beings (Sarvabhutahiterata). Sacrifice anything unto the Lord. Then you will enter into His being." This is the one ringing note throughout the Gita.

Some people study Gita in order to find out the loop-holes in Gita and criticise the teachings contained therein. The teachings of Gita can only be understood if you approach it with a reverential attitude of mind and with intense faith.

Recently some one has criticised in a newspaper "Gita is not as a sacred book at all. It teaches violence. Lord Krishna has asked Arjuna to kill even his dear relations and preceptors." It seems that this critic has obviously no real knowledge of Gita. He is like Virochana who received spiritual instructions from Prajapathi and who took the body for the Self on account of his perverted intellect. He is obviously a follower of the philosophy of flesh. He cannot comprehend the depths of Gita philosophy as his mind is callous and impervious to the reception of Truth. He has read Gita not for gaining spiritual knowledge but for attacking it. If he had really understood the right significance of the three verses *viz.*: "He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, not is he slain" (II-19). "Therefore stand up, by Me they are already overcome: be thou the outward cause, O left-handed one" (XI-23). "He who is free from egoistic notion, whose intellect is not perverted, though he slays these people, he slayeth not, nor is bound" (XVIII-17), he would not have made this vain criticism.

Even when God is explained, those who have not been purged of their faults and impurities, either

disbelieve or misbelieve it as was the case with Indra, Virochana, etc. Therefore knowledge as inculcated arises in him who has, by Tapas, etc., performed either in this birth or in any previous birth, purified himself. The Sruti says, "To that high-souled man whose devotion to the Lord is great, and whose devotion to his preceptor is as great as that to the Lord, these secrets explained become illumined."

Some people catch fish from the Ganges for satisfying their palate and quote Gita to support their action "Weapons cleave him not, nor fire burneth him etc." (II-23). Wonderful philosophy indeed : Devils also can quote scriptures. These people also are followers of Virochana school. They are the evil doers, the deluded and the vilest of men. They cannot understand the teachings of Gita as their wisdom is destroyed by illusion and as they have embraced the nature of demons. May the Lord grant them subtle and pure intellect, inner spiritual strength and right understanding to comprehend the teachings of Gita in their proper light and live in the spirit of the teachings.

My silent adorations to Lord Ganesh, Lord Subramania, Lord Siva, Lord Hari, Lord Krishna, Lord, Rama, Saraswati, Devi, Sri Bhagavan Vyasa, Sri Adi Sankaracharya, Sri Padmapadacharya, Sri Hastamalakachahya, Sri Todakacharya, Sri Sureswaracharya, Sri Gyana Deva, Sri Swami Viswananda, Sri Swami Vishnudevanandaji, all Brahma Vidya Gurus, Saints and Acharyas, all commentators on Sri

Bhagavad Gita through whose grace and blessings alone I was able to write a commentary on Sri Bhagavad Gita. May their blessings be upon you all!

* * * *

Thousand copies of this sixth part of Gita are published out of the donation received from Sri G. M. Sharma, President, Divine Life Society, Nairobi Branch and another thousand copies from donations received through Sri Labha Ram Sharma donated by the members of the Quetta Branch of the Divine Life Society. Sri G. M. Sharma has done great service to the Divine Life Society. Under his kind patronage and guidance many Branches of the Society are flourishing in East Africa. He has contributed a lot for the dissemination of spiritual knowledge over there. He is the editor of a spiritual magazine "Viswa Gyan," at Nairobi. He has printed thousands of copies of various pamphlets and leaflets for free distribution.

Sri Labha Ram Sharma in particular and the members of Quetta Branch in general are taking keen interest in the activities of the Divine Life Society and they are all treading the spiritual path with sincerity and earnestness. My sincere thanks to all the donors.

It was Sri Seshagiri Prabhu of Mandya who prompted me to take up this work and gave the first donation to start the publication. What a nice high soul! What, a magnanimous generous devotee! Though poor, he is the richest man in the whole world. He is the king of kings indeed. My sincere

thanks and silent adorations to Sri Seshagiri Prabhu, Sri A. Sivaramakrishna Iyer, Sri Choteylalji, Sri S. P. R. Naidu, Sri M. L. Dahanukar, Sri G. M. Sharma, the members of the Quetta Branch, Sri T. Venkatramayya, Sri Venkatrama Iyer, Bar-at-Law, Rangoon, Sri Brij Bihari Lal Kapoor. Bareilly and others who have helped the Gita publication by liberal donations.

May you all tread the spiritual path following the teachings of the Bhagavad Gita !!! May Bhagavad Gita be your guide and preceptor !! May you get established in the Gyana Nishta !! May you all attain that Supreme Abode of Eternal Peace and Bliss, the Paramam Gati described in the Gita !!!

OM Santi, Santi, Santi !!!

Swami Sivananda



Srimad Bhagavad Gita

षोडशोऽध्यायः

SIXTEENTH DISCOURSE

दैवासुरसम्पद्विभागयोगः

The Yoga of division between the Divine and the Demoniacal

श्री भगवानुवाच

अभयं सत्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अभयं—Fearlessness, सत्वसंशुद्धिः—purity of heart, ज्ञानयोगव्यवस्थितिः—steadfastness in knowledge and Yoga, दानं—alms-giving, दमः—control of the senses, च—and, यज्ञः—sacrifice, च—and, स्वाध्यायः study of Shastras, तपः—austerity, आर्जवं—straightforwardness.

The Blessed Lord said :—

1. Fearlessness, purity of heart, steadfastness in knowledge and Yoga ; alms-giving, control of the senses,

sacrifice, study of the Shastras, austerity and straightforwardness.

The Lord made a mention of the three kinds of nature (Prakriti) that belong to sentient beings, *viz.*, the nature of the Gods, Asuras and the Rakshasas (Daivi Asuri Rakshasi Chaiti Praninam Prakriti) in the ninth discourse in slokas 12, 13. He now describes them in detail in this discourse. The distinction between the Deva or God-man and the Asuras is clearly drawn in the first, second, third and fourth Slokas. Daivi Prakriti or the nature of the Gods leads to Moksha or release from the round of births and deaths. The nature of the Asuras and Rakshasas leads to bondage. This is an obstruction to attainment of knowledge of Self. The Divine nature must be accepted and cultivated ; the Asuric and Rakshasic nature should be abandoned. All these qualities are found in human beings There are Sattvic people who possess the divine attributes ; there are Asuras and Rakshasas among human beings also, who are endowed with demoniacal qualities, who are filled with excessive Tamas. In ordinary man there is a mixture of the three Gunas. Tamas and Rajas pull a man downwards. Sattva lifts a man upwards. Tamas and Rajas lead to bondage ; Sattva helps to attain salvation. Discipline yourself and develop Sattva. This is the foundation of Yoga. This is the first preparatory discipline. The first rung in the spiritual ladder is reached by developing Sattva. When the mind is Sattvic, there is calmness in the mind. Divine light can descend only when the mind is serene and cheerful.

The Sattvic man controls the senses, does selfless service, and practises Japa, Pranayama, concentration,

meditation, self-analysis and enquiry of "who am I?" He has no attraction for sensual objects. He has burning desire for attaining Moksha. He is humble, generous, merciful, forbearing, tolerant and pious. He destroys his personality. The Rajasic man is proud, intolerant, egoistic, self-sufficient, lustful, hot-tempered, greedy and jealous. He works for his own glory, name and fame and self-aggrandisement. He develops his personality.

There is intimate connection between Gunas and Karmas. The nature of the Karmas depends upon the nature of the Gunas. A Sattvic man will do virtuous actions. A Rajasic and Tamasic man will perform evil actions. It is the Guna that goads a man to do actions. Atma or Brahman is actionless (Niskriya, Akarta). He is the silent witness (Sakshi).

The Lord sums up in the first three slokas the qualities of a Godly man who is inclined to the path of liberation. He then enumerates the qualities of the demoniac in the fourth verse. The purport of this chapter is to trace the difference between the Divine and Asuric nature.

Virtue and vice are relative terms. The virtues of one period will become the vices of the other. From the transcendental viewpoint there is neither virtue nor vice.

Why should there be evil? How did the evil arise? —these are all Ati-prasnas or transcendental questions. You can get an answer for these questions only when you attain Self-realisation. People unnecessarily rack their brains to get an answer for these questions. It is a serious mistake.

Daivi Sampad (divine wealth) helps the aspirant to attain knowledge of the Self. The Sattic or divine attributes such as fearlessness, purity of heart, control of the senses etc., constitute Daivi Sampad. Daivi Sampad enables the aspirant to attain the highest Nirvikalpa Samadhi wherein the seer and the seen are united in one, the meditator and the meditated become identical. Divine qualities or attributes which go to augment the bliss of the Self, which help the aspirant to attain the happiness of Atma, are called divine wealth.

Among the divine qualities, Abhayam or fearlessness stands foremost. Fear is an effect of ignorance. Identification with the body causes fear. Blind attachment to the body, wife, children, house or property is the cause for fear. The sage who has realised the Self is absolutely fearless.

" Yatho Vacho Nivarthanthe Aprapya Manasaa Saha ;
Anandam Brahmano Vidwan Nabibheti Kadachana. "

He who knows the Bliss of Brahman from which words as well as mind turn powerless, fears nothing. (Tait : Upanishad).

Fearlessness is devout observance of the precepts enjoined in Shastras without doubting. The state of being free from the fear, " How can I live now when I have renounced everything, when I have none to support me ?" is fearlesness. A Sannyasi resolves when he takes Sannyasa, " I will not induce fear to any living creature. " Keeping up this resolve of Abhaya Dana in thought, word and deed is Abhayam or fearlessness. Fear can be removed by constant thinking on the immortal and all-

blissful nature of Atma. If you lead a life of honesty and truthfulness, if you devoutly observe the precepts of the Shastras without doubting, if you lead a life of Sadachara right conduct and if you remember God always you will become fearless. When one beholds the Self only everywhere, when the sense of duality has vanished, when the sense of unity has dawned in him, how can one be afraid of anything, how can the feeling of fear arise in him? Fearlessness is essential for the attainment of Moksha or salvation. Fearlessness is the chief characteristic of a Jivanmukta or a liberated sage. It is the one accurate measure of one's spiritual progress. It is the cardinal virtue of an illumined Sage. That is the reason why it is placed in the forefront of all divine qualities. A liberated sage only can be absolutely fearless. Sattvic Subha Vasana (good tendency) is Daivi Prakriti or Daivi Sampad. It induces a man to practise discrimination, dispassion, Sama, Dama, etc., which help him to attain knowledge of the Self. The Rajasic and Tamasic Vasanas (Asubha or evil tendencies) which operate along the currents of Raga Dwesha (likes and dislikes), which induce men to perform actions which are prohibited by the scriptures, and which produce disastrous effects constitute Asura Prakriti or Rakshasa Prakriti or Asura Sampad.

In Asuric nature Raga for sensual pleasures is predominant ; in Rakshasic nature Dwesha predominates and the Rakshasa does various sorts of Himsa or injury to others.

Subha Vasanas lead to Moksha. Asubha Vasanas lead to bondage. Subha Vasanas should be cultivated. Asubha Vasanas should be eradicated. You should have

a knowledge of the Swaroopa (essential nature) of these two Vasanas first, if you wish to cultivate the Subha Vasanas and eradicate the Asubha Vasanas. This sixteenth discourse gives a vivid description of these Vasanas.

Sattva Samsuddhi : purity of understanding, cleanliness of life or purity of heart. Purity of Antahkrana *i. e.,* giving up of cheating, hypocrisy, untruth and the like, in all dealings with people, and doing transactions with perfect honesty (Suddha Bhav) and integrity is Sattva Samuddhi.

When the understanding abides constantly on the Immortal Self or Atma and is thus firm and steadfast you may know it to be a condition of purity. The mind on account of purity can know the Self. The state of the mind wherein the mind is free from doubts like Asambhava etc., through Sravana or hearing of Srutis is Sattva Samsuddhi. As purity of mind cannot be obtained without devotion to the Lord, devotion is implied in these Sattvic virtues.

Gyana : knowledge ; understanding the nature of Atma or the Self, as taught in the scriptures (Shastras) and by the preceptor (Acharya) ; Atma-Sakshatkara through meditation on "Aham Brahma Asmi" Mahavakya is Gyana.

Yoga : is union of the individual soul (Jiva) with the Supreme soul (Paramatma) ; it is direct realisation of the Self (Svanubhava or Atma Sakshatkara) by concentration and meditation, through self-restraint, or control of the senses. The aspirant cognises through direct perception,

through the inner eye of intuition or wisdom, what has been learnt from the scriptures and the preceptor. The aspirant attains self-realisation of Aparokshanubhuti (direct knowledge). He becomes one with Brahman. He gets indirect knowledge (Paroksha Brahma Gyana or mere understanding of Brahman or theoretical knowledge of Brahman) by the study of scriptures. The attempt which is favourable for annihilation of mind and Vasanas is Yoga.

Gyana Yoga Vyavasthiti : The state of Jivanmukti attained through Gyana Yoga which is distinct from the state of worldly-minded persons.

Fearlessness, purity of heart and steadfastness in knowledge and Yoga are the three pre-eminent virtues amongst the Sattvic attributes enumerated in verses 1 to 3. They are found in Gyana Yogis only. The other qualities are common to Gyana Yogis, Karma Yogis, Raja Yogis and Bhaktas. Unless you possess Sattvic virtues you cannot practise any kind of Yoga. If you cultivate one virtue, all other virtues will cling to you by themselves. Fearlessness is the basis and foundation of the whole of man's moral structure within.

Swadhyaya and Tapas constitute Kriya Yoga. Swadhyaya constitute Brahma Yagna also. Alms-giving and sacrifice pertain to Karma Yogis. Dana, Dama and Yagna constitute Daivi Sampat for the householders. Those qualities mentioned in Chapter XVI, 1—3, which belong to the aspirant who practises a particular form of Yoga, constitute the Daivi Sampat of the disciple in that particular path.

Dana : Alms-giving ; distributing food, clothes etc., as far as it lies in one's power, according to one's means (Yatha Sakti). A charitable man hastens to comfort the distressed and helps the needy. Dana is of three kinds *viz.,* Sattvic, Rajasic and Tamasic, *vide* Chapter XVII—20, 21, 22. Charity opens the gates of heaven. Charity will bring nearer the means of liberation. Just as the tree gives fruit and shade without distinction, so also give to him who needs, without distinction, with a cheerful heart.

Dama : Self-restraint ; self-control ; control of the external senses (Bahya Karananam Upasama). Antahkaranasya Upasamam Santim Vakshyathe—control of the Antahkarana or internal sense or mind is described in the next verse.

The practice of Dama or self-control annihilates the union between the senses and sensual objects. It separates the Indriyas from their respective objects. The aspirant will not allow the wind of sensual objects to blow through the gateways of his senses. He keeps the Indriyas under the strictest restraint. He lights the fire of dispassion (Vairagya) at all the ten gates of the body. He takes rigid vows. He observes Mouna, celibacy. He is moderate in his diet. He keeps the golden medium in everything. He checks the outgoing tendencies of the mind and senses. He turns the mind and the senses to turn backwards towards their source. Just as an enemy is cut down by means of a weapon, so also every tendency towards sensual objects is cut down by the practice of Dama. All internal promptings, cravings and Vasanas

should be burnt in the fire of renunciation, at the ten gates of the senses. As householders cannot practise Dama or perfect control of the senses, even moderation or slightly regulated or disciplined life will constitute self-restraint for them. The practise of Dama or Self-restraint includes forgiveness, harmlessness, truth, steadiness, patience.

Yagna : Sacrifice. Srauta Agnihotradi, Smartha cha Devayagnadi—the fire-worship (Agnihotra) and the like enjoined in the Sruti, (Soma Yagna, Darsha Poornamasa) and also Devayagna sacrifice to the Gods, or worship of the Devatas, Pitri Yagna, Bhuta Yagna, Manusha Yagna, and Brahma Yagna enjoined in the Smriti.

Swadhyaya : study of the Rig Veda and the like in order to attain Adrishta (unseen fruits). (Rig Vedadi Adhyayanam Adristhartham).

Tapas : austerity : mortification of the body and other penances ; true Tapas is meditation on the Self. True Tapas is fixing the mind on Brahman or Atma. True Tapas is to separate oneself from the physical body and the other four Koshas and identify with Brahman. True Tapas is to turn the mind towards the soul. The three kinds of Tapas mentioned in Chapter XVII—14, 15, 16 come under the category of Tapas.

Arjavam : Straightforwardness ; this is conducive to the attainment of knowledge. The aspirant should always be candid, upright, or straightforward, Straightforwardness should be a constant attitude. A just and truthful man only can be straightforward. A straight-

forward man is respected by the people. He is liked by all. He attains success in all his endeavours. He never hides facts or truth.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

अहिंसा—Harmlessness, सत्यं—truth, अक्रोधः—absence of anger, त्यागः—renunciation, शान्तिः—peacefulness, अपैशुनं—absence of crookedness, दया—compassion, भूतेषु—beings, अलोलुप्त्वं—uncovetousness, मार्दवं—gentleness, ह्रीः—modesty, अचापलं—absence of fickleness.

2, Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness.

Ahimsa : non-injuring in thought word and deed ; by refraining from injuring living creatures the outgoing forces of Rajas are curbed. Ahimsa is divided into 'Kayika' bodily, 'Vachika' vocal and 'Manasika' mental.

Satyam ; truth ; speaking of things as they are without uttering unpleasant words or lies. This includes self-restraint, absence of jealousy, forgiven, patience, sacrifice, endurance and kindness.

Akrodha : absence of anger when insulted, rebuked or beaten (even under gravest provocation).

Tyaga : renunciation, Sannyasa, literally giving up; renunciation of Vasanas, egoism and the fruits of action.

Dana (alms-giving) is also Tyaga. This has already been mentioned in the previous sloka.

Santi : serenity ; Antahkaranasya Upasamah.

Apaisunam : absence of narrow-mindedness.

Daya : compassion to those who are in distress. A man of compassion has a tender heart. He lives only for the benefit of the world. Compassion indicates realisation of unity or oneness with other creatures.

Aloluptam : uncovetousness ; the senses are not affected or excited when they come in contact with their respective objects ; the senses are withdrawn from the objects of senses, just as the limbs of the tortoise are withdrawn.

Achapalam : not to speak or move the hands and legs in vain ; avoidance of useless action.

Hri : Lajja ; it is the shame felt in the performance of actions contrary to the rules of the Vedas and Society.

Arjavam (straightforwardness), Ahimsa (non-injury), Akrodha (absence of anger) etc., are special Dharmas (Asadharana Dharma) of Brahmins. They are the Sattvic virtues which belongs to the Brahmins.

Kimcha : (Moreover).

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीं अभिजातस्य भारत ॥ ३ ॥

तेजः—Vigour, क्षमा—forgiveness, धृतिः—fortitude, शौचं—purity, अद्रोहः—absence of hatred, न—not, अतिमानिता—over-pride, भवन्ति—belong,

सम्पदं—state, दैवीं—Divine, अभिजातस्य—of the born, भारत—O Bharata.

3. Vigour, forgiveness, fortitude, purity, absence, of hatred, absence of pride—these belong to the one born for a divine state, O Bharata.

Tejas : vigour, energy, brilliance or lustre of the skin. The aspirant who is bent on attaining salvation marches boldly in the spiritual path. Nothing can tempt him or slacken his progress. This unbroken progress towards the realization of Atma or Brahman is Tejas or lustre. Tejas overcomes the downward pull of Tamas.

Kshama : forgiveness. He who is endowed with this virtue does not exhibit anger when he is insulted, rebuked or beaten, although he is strong enough to take vengeance ; he is unaffected when insulted or beaten.

Dhriti :The sage absorbs within himself all calamities. He is steadfast even when he is in very adverse and trying conditions ; this is particular 'Sattvic' Vritti of the Antahkarana or the state of mind, which removes depression or exhaustion of the body and the senses when they sink down. An aspirant who is endowed with this divine attribute never gets disheartened, even when he is under severe trials and difficulties or tribulations. Dhriti is a divine pick-me-up when the body and the senses are in a state of low spirits or dejection.

Saucham : purity. This is of two kinds viz., external and internal. External purity is done by means of earth and water. The mind and heart (intellect) are freed from

(Maya Ragadi) deception, lust, anger, greed, pride, jealousy, hypocrisy, Rag-Dwesha, by the practice of celibacy, Kshama friendliness, charity, humility, nobility, love, complacency, compassion etc ; this is internal purity ; internal purity is more important than the external purity.

Adroha : absence of hatred ; absence of desire to injure others.

Athimanitha : over pride ; a man of pride thinks that he is superior to others and that he is worthy of being honoured by others.

Teja, Kshama and Dhriti are the special Dharmas (Asadharana Dharmas) of the Kshatriyas. These are the Sattvic Vrittis that belong to the Kshatriyas. Saucha and Adroha are the special dhramas (Asadharana Dharmas) of the Vaishyas. They are the Sattvic Virtues that belong to the Vaishyas. Absence of pride is the special Dharma (Asadharana Dharma) of the Sudra. It is a Sattvic virtue that belongs to the Sudra.

The Divine wealth or Daivi Sampad consists of twenty-six attributes. This is a rare gift from the Lord. This is an inexhaustible wealth which cannot be robbed by dacoits. This helps the aspirants to attain the imperishable and immaculate Brahmic seat. It is the short cut to the realm of eternal bliss, or Moksha.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

दम्भः—Hypocrisy, दर्पः—arrogance, अभिमानः—self-conceit, च—and, क्रोधः—wrath, पारुष्यं—

harshness, एव—even, च—and, अज्ञानं—ignorance, च—and, अभिजातस्य—of the born, पार्थ:—O Partha, सम्पदं—state, आसुरीं—demoniacal.

4. Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac state.

Dambha : hypocrisy. To pretend to be what one is not ; to pretend to be religious and pious ; it consists of bragging of one's own greatness ; religious hypocrisy is the worst form of hypocrisy ; hypocrisy is a mixture of deceit and falsehood. Those who boast about their own merits will get demerit only.

Darpa : arrogance ; pride of learning, wealth, high connection etc. ; an arrogant man cannot endure to see his fellowmen happy ; he is more and more enraged at the fortune of his fellowmen in the matter of learning, happiness and prosperity.

Parushyam (in speech) ; to speak of blind as having eyes, of the ugly as beautiful, of a man of low birth as one of high birth and so on.

Ajjnanam : Ignorance ; misconception of one's duties ; an ignorant man is blind as to what should be done and what should not be done ; absence of discrimination (Kartanyatkartanyadhi Vishayanam). Just as a child will put anything it gets with its hands into its mouth, whether it is clean or dirty, so also is the condition of a man of ignorance who is not able to discriminate between the real and the unreal, the good and the bad, the vitrue and the vice. He is in the path of destruction.

He does not know the road that leads to Moksha or liberation. He is drowned in the ocean of this worldly existence.

These are the six demoniacal qualities. These evil qualities constitute the Satanic or the demoniacal wealth. These constitute obstacles in the path of liberation.

Lord Krishna means by addressing as "O Partha!" that Arjuna has no demoniac qualities as he is born in a noble family and as he is the son of Pritha.

People of Asuric nature have no faith. They dispute every doctrine. They deny the existence of God. They deny the cycle of the universe, the Vedas and the laws of ethics. Sensual indulgence is their goal. They rob people and take away their neighbours' wives. They kill people ruthlessly. They do not believe in reincarnation and in the other world. They have no idea of right conduct, purity and self-restraint.

Asuras are those persons who have waged war and who still wage war, with the Devas in Swarg or heaven. Those who are endowed with Asuric tendencies or evil qualities are Asuras or demons. They exist in abundance in this iron age. Kamsa was an Asura. Hiranyakasyapu was an Asura.

Even a man of university qualification and title is a veritable Asura if he is endowed with evil tendencies or Asubha Vasanas.

Esoterically the war between the Asuras and the Devas is the internal fight that is ever going on between Subha (pure) and Asubha (impure) Vasanas, between Sattva and Rajo-Tamas.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

दैवी—Divine, सम्पत्—state, विमोक्षाय—for liberation, निबन्धाय—for bondage, आसुरी—the demoniacal, मता—is deemed, मा—not, शुचः—grieve, सम्पदं—state, दैवीं—the divine, अभिजातः—born for, असि—(thou) art, पाण्डव—O Pandava.

5. The divine nature is deemed for liberation, the demoniacal for bondage ; grieve not, O Pandava thou art born with divine properties.

Sampat : endowment, wealth, state, nature, virtue.

Moksha : Liberation from the bondage of Samsara ; release from the round of births and deaths. The divine nature leads to salvation ; the demonaical nature to bondage.

As Arjuna was himself grief-stricken and dejected, Lord Krishna assures him not to feel alarmed at this description of the Asuric qualities which bring grief and delusion, as he is born with Sattvic tendencies, leading towards the path of salvation. Arjuna, on hearing the words of Lord Krishna might have thought within him-self, " Do I possess divine nature or demoniacal nature " ? The Lord in order to remove Arjuna's doubt said, " Grieve not, O Pandava thou art born with divine qualities ; thou art fortunate. Thou mayest attain to the happiness of Self-realisation.

Do not think O Arjuna that by engaging your self in battle and killing the people you will become an

Asura. Grieve not on this score. You will establish the kingdom of Dharma or righteousness by fighting this righteous battle."

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥ ६ ॥

द्वौ—Two भूतसर्गौ—types of beings, लोके—in world, अस्मिन्—(in) this, दैवः—the divine, आसुरः—demoniacal, एव—even, च—and, दैवः—the divine, विस्तरशः—at length, प्रोक्तः—has been described, आसुरं—demoniacal, पार्थ—O Partha, मे—from Me, शृणु—hear.

6. There are two types of beings in this world, the divine and demoniacal; the divine has been described at length; hear from Me, O Partha, of the demoniacal.

The two divisions of created beings, the one divine, the other Satanic, carry on their respective activities in accordance with their natural tendencies or traits.

In Brihadaranyaka Upanishad also you will find, "Verily there are two classes of Prajapati's creatures, Devas and Asuras." (Brih. Upa. I 3-1.)

Bhuta Sargau : Creations of beings ; types or classes of creatures. Creation means here what is created. The men who are created with the two kinds of nature, the divine and the demoniacal, are here mentioned as the "two creations." Every man in this world comes under the one or the other of the two creations, the Divine and the demoniacal.

Lord Krishna says to Arjuna, " I will now describe to thee the characteristics of those men who are endowed with the devilish qualities. If you have an understanding of the demoniacal qualities you will avoid them ". The demoniac nature is described in detail to the very end of this discourse.

There is some reference in Chapter IX 9, 11, 12 to the demoniacal nature ; but as the description is incomplete it is completed in this discourse.

The Divine nature has been declared in detail by the Blessed Lord in the previous Chapters...the state of a " Sthitha-prajna in Chapter II, the state of a Bhagavad Bhakta in Chapter XII and the state of a Trigunatita in Ghapter XIV and in the first three verses of this discourse.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

प्रवृत्तिं—Action, च—and, निवृत्तिं—inaction, च—and, जनाः—men, न—not, विदुः—know, आसुराः—the demoniac, न—not, शौचं—purity, न—not, अपि—also, च—and, आचारः—right conduct, न—not, सत्यं—truth, तेषु—in them, विद्यते—is.

7. The demoniac know not what to do and what to refrain from ; neither purity, nor right conduct nor truth is found in them.

The demoniac do not understand the nature of action and inaction (right abstinence). The idea of a Self apart from the body doing nothing (actionless) but simply watching the play of the Gunas is something

incomprehensible to them. They have no consideration for the interests of others. They work for the sake of their bodies or sensual enjoyment. They are greedy, selfish and cruel. Therefore they have neither good conduct nor good behaviour. They are untruthful, unjust and impure. They do hot know what actions they should do in order to attain the goal of life or end of human existence, nor from what actions they should refrain to ward off evil.

Those who are endowed with demonical qualities are sunk in the mire of ignorance. They are totally ignorant of what is prescribed or what is prohibited action. They have the least idea of what purity or cleaniiness is. Their actions are crooked. They know neither right "Pravritti" nor right "Nivritti" They have no idea of Dharma or Adharma (virtue and vice) or of Vidhi Vakyas (injunctions) and Nisheda Vakyas (Prohibitions) of the scriptures. They will never speak sweet loving words. They are hypocrites and liars.

असत्यमप्रतिष्टं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

असत्यं—Without Truth, अप्रतिष्टं—without (moral) basis, ते—they, जगत्—the world, आहुः—say,—अनीश्वरं—without a God, अपरस्परसंभूतं—brought about by mutual union, किं—what, अन्यत्—else, कामहैतुकं—with lust for its cause.

8. They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union with lust for its cause; what else?"

They hold that the universe is without any substratum or support or an undying basic Reality.

This is a description of the opinions of atheists like Charvakas and other materialists (Lokayatikas). They do not believe in the existence of Brahman who is the Adhistan or support for this world. They do not even accept the existence of an Ishwara in this world. They say, " We are unreal. Therefore this world also is unreal, the scriptures which declare the truth are also unreal. What else but lust can be the cause of this universe ? Sexual passion is the sole cause of all living creatures. There is no such thing as theory of Karma. The whole world is caused by the mutual union of man and woman under the impulse of lust. There is neither virtue (Dharma) nor vice (Adharma). There is no Lord who dispenses the fruits of actions of the Jivas, according to virtue and vice. Dharma and Adharma are not the basis of this world. Sexual desire only is the sole basis for this universe. This world is a world of chance for them. They are not endowed with the faculty of introspection. They are ignorant of the ' Kshetra (field) and Kshetrajna' " knower of the field. "

Mutual union : sexual union ; it may mean the union of atoms ; the world arose from the combination of atoms (the atomic theory of Vaisheshikas).

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

एतां—This, दृष्टिं—view, अवष्टभ्य—holding, नष्टात्मानः—ruined souls, अल्पबुद्धयः—of small intellect, प्रभवन्ति—come forth, उग्रकर्माणः—of fierce

deeds, क्षयाय—for (its) destruction, जगतः—of the world, अहिताः—enemies.

9. Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enemies of the world for its destruction.

They rob others. They acquire wealth by destroying others. They boast of their evil actions.

Nashtatmana : ruined souls ; they have lost all chances of attaining self-realisation or going to the higher worlds.

Alpa-buddhaya : They have a small intellect as they identify themselves with their little bodies of impurities, as they have no conception of the supreme Self, and as their intellects concern with the little sensual pleasures only (eating, drinking etc.).

Ugra-karmana : of fierce deeds ; they always injure others ; they murder others for acquiring wealth ; they will do any heinous crime to get money and women. They bring great confusion and destroy the peace and harmony of the world.

Enemies of the world : world means here people who live in the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

कामं—Desire, आश्रित्य—abiding in, दुष्पूरं—insatiable, दम्भमानमदान्विताः—full of hypocrisy, pride and arrogance, मोहात्—through delusion, गृहीत्वा—having held, असद्ग्राहान्—evil ideas, प्रवर्तन्ते—they work, अशुचिव्रताः—with impure resolve.

10. Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

These soul-less malevolent persons perform cruel and dirty actions. Their minds are saturated with vanity, conceit and arrogance. They entertain in their mind unholy resolves and unreasonable ideas. They harbour insatiable desires in their hearts. Just as a monkey becomes more and more infuriated if wine is given to it, so also the older they grow the more and more arrogant and lustful do they become. They cause the ruin or death of those around them. They boast of their own actions and treat others with great contempt. They are attached to their bodies very much. They worship their bodies. Their passion is boundless. They are stupid and obstinate and so they have no firm determination.

Desire is insatiable like a flame. Enjoyment cannot bring satisfaction of desires. The more you enjoy, the more strong the desires become. After an object is enjoyed, there springs up a desire to continue the enjoyment for ever. You take recourse to all sorts of devices to preserve the objects.

Although a man is not righteous he pretends to be a man of righteousness. This is hypocrisy (Dambha). Although a man is not worthy of being honoured, he expresses to the people that he is worthy of a high honour. This is Mana or pride. There is false dignity. Although a man does not possess great things he superimposes upon himself that he is a man possessing great things. This is Mada.

These Asuras make impure resolves, "I will worship such and such a deity by repeating such and such a Mantra and get hold of such and such a woman. I will repeat such and such a Mantra and kill such and such a man."

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

चिन्तां—Cares, अपरिमेयां—unmeasurable, च—and, प्रलयान्तां—ending only with death, उपाश्रिताः—refuged in, कामोपभोगपरमाः—regarding gratification of lust as their highest aim, एतावत्—that is all, इति—thus, निश्चिताः feeling sure.

11. Giving themselves over to unmeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that that is all;

They are beset with immense cares, worries and anxieties and their minds are engrossed in acquiring and preserving the countless sensual objects. They have got the strong conviction that the sensual enjoyment is the highest end of man. They are steeped in enjoying the objects of senses. They firmly believe that that is everything. They believe that sensual enjoyment is the supreme source of happiness, and there is no such thing as eternal bliss of the soul or transcendental bliss of Atma. They have no belief in the happiness of another world or in the perennial bliss which is independent of sensual objects, which is beyond the reach of senses. They have a dull and gross intellect and so their intellect cannot grasp the subtle higher things. Sensual enjoyment is Paramapurushartha for them.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थं अन्यायेनार्थसञ्चयान् ॥ १२ ॥

आशापाशशतैः—By a hundred ties of hope, बद्धाः—bound, कामक्रोधपरायणाः—given over to lust and anger, ईहन्ते—(they) strive (to attain), कामभोगार्थं—for sensual enjoyment, अन्यायेन—by unlawful means, अर्थसञ्चयान्—hoards of wealth.

12. Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

They murder people and rob their wealth in order to have sensual enjoyments but not for doing righteous acts. They have no mercy. They are very cruel. They are held in bondage by hundred ties of expectation. They harbour in their hearts a craving for all kinds of sensual objects. Various sorts of desires crop up in their mind. When their desires are not gratified they become furious. They acquire wealth by unjust means (by robbing other men's wealth). Hope or expectation binds a man to the wheel of Samsara. Therefore hope is likened to a cord or rope. There is no end for their Trishnas or cravings. Though they possess enormous wealth their Trishnas are not appeased. They multiply daily. They become hopeless victims of Lobha (greed).

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

इदं—This, अद्य—today, मया—by me, लब्धं—has been gained, इमं—this, प्राप्स्ये—(I) shall

obtain, मनोरथं—desire, इदं—this, अस्ति—is, इदं—this, अपि—also, मे—to me, भविष्यति—shall be, पुनः—again, धनं—wealth.

13. "This to-day has been gained by me, this desire I shall obtain · this is mine, and this wealth also shall be mine is future."

I will be able to acquire all that the world possesses. Then I will be the Lord of all wealth. No one will be equal to me on the surface of this earth.

In future : in the next year this wealth also shall be mine. I will be known to the world as a man of immense wealth. People will address me as 'Lord'.

These Asuras become Self-conceited on account of their wealth. Their heads are swollen with pride. They regard everyone else as worthless as straw. Pride of wealth destroys their power of discrimination. They strive for happiness but they never obtain it. They are entangled in the meshes of Maya. They are wedded to sin and misery here and hereafter.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

असौ—That, मया—by me, हतः—slain, शत्रुः—enemy, हनिष्ये—(I) shall slay, च—and, अपरान्—others, अपि—also, ईश्वरः—Lord, अहं—I, अहं—I, भोगी—the enjoyer, सिद्धः—perfect, अहं—I, बलवान्—powerful, सुखी—happy.

14. " That enemy has been slain by me, and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, powerful and happy. "

I will be Lord of all I survey. I will kill everyone who will not serve me. In fact, I am the Lord of all creation I will be successful in all my attempts. I have got plenty of landed property, cattle and immense wealth. I have got plenty of children and grand-children. Even Indra is not equal to me. I am not an ordinary man. I am very powerful, strong, healthy and happy in every respect.

In this verse there is a description of the Manorajya of the people of Asuric nature.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

आढ्यः—Rich, अभिजनवान्—well-born, अस्मि—(I) am, कः—who, अन्यः—else, अस्ति—is, सदृशः—equal, मया—to me, यक्ष्ये—(I) will sacrifice, दास्यामि—(I) will give, मोदिष्ये—(I) will rejoice, इति—thus, अज्ञानविमोहिताः—deluded by ignorance.

15. " I am rich and well-born. Who else is equal to me ? I will sacrifice, I will give (alms, money), I will rejoice. " Thus deluded by ignorance ;

Kubera may be wealthy, but he cannot be compared with me. Even Vishnu himself does not possess the wealth that I possess. In comparison with my illustrious family and the extent of my relations even Brahma is indeed of inferior descent. They are as nothing when

compared with me. Who then is there in the whole world to equal me ?

Well-born : Born in a family learned in scriptures for seven generations. None is equal to me in this respect. I will do lot of sacrificial rites to get name and fame. None is equal to me in this respect also. I will give money and presents to those who entertain me with dance, music, and songs in praise of me. None is equal to me in giving also. I will indulge in eating, drinking and women.

अनेकचित्तविभ्रान्ताः मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

अनेकचित्तविभ्रान्ताः—Bewildered by many a fancy, मोहजालसमावृताः—entangled in the snare of delusion, प्रसक्ता—addicted, कामभोगेषु—to the gratification of lust, पतन्ति—(they) fall, नरके—into hell, अशुचौ—foul.

16. Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

Just as a man utters lot of incoherent words when he gets delirium or high fever, so also these diabolical men prattle about their desires, sensual enjoyments and actions under the delirium of sensual enjoyment. They commit countless sins and so they fall down into a foul hell such as Vaitarini. Delusion is a snare because those who are deluded are entrapped. They are caught like fishes in the meshes of the net of delusion. They are enveloped by the net on four sides. They are bewildered

as to what to do first and then next. As they are enveloped or covered by the delusion, they are bewildered in various ways by entertaining various evil thoughts. They have no discrimination between the Hita and Ahita Sadanas. The lack of discrimination between the Hita (favourable) and Ahita (unfavourable) Sadanas is Moha. As Moha is a veil and a cause for bondage it is compared to a net.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

आत्मसंभाविताः—Self-conceited, स्तब्धाः—stubborn, धनमानमदान्विताः—filled with the pride and intoxication of wealth, यजन्ते—(they) perform, नामयज्ञैः—sacrifices in name, ते—they, दम्भेन—out of ostentation, अविधिपूर्वकं—contrary to scriptural ordinances.

17. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices in name out of ostentation, contrary to scriptural ordinances.

They are puffed up with unbounded pride. They esteem themselves very highly. They are not esteemed or honoured as such by the righteous or pious persons. They have a very high opinion of their own greatness. They esteem themselves as possessed of all virtuous attributes (Sarvagunasampanna). They are not humble. They have no Namra Bhava, Namrata or Vinaya. Their minds are entirely filled with a ... own

importance They treat others with contempt. They think that others are inferior to them. They never bend their heads and make prostrations to elders or superiors or spiritual teachers and Sadhus. They stand erect like a pillar or iron post intoxicated by the wine of wealth. They pretend to perform sacrifices. They make lip-sacrifices.

They do not care for an altar, a sacrificial bower or a hollow place for the fire, or any of the proper materials to be used in the sacrifices. They do not pay any attention to the prescribed rules. They do sacrifices in order to increase their own fame. They will not hear even the mention of God or Brahman. How can God or a Brahmin attend at their sacrifices? They perform sacrifices without paying any attention to the several parts and obligations enjoined in the scriptural ordinances such as recitation of Mantras, worship of Devatas, giving of Dakshina etc. They will not do the sacrifices with reverence and faith. They want name only. People should say that they are Somayajees. They will not attain the fruits of Yajna. There is no idea of service in them. They perform Yagnas to deceive the world, but not out of sincerety and belief.

Mana : pride ; consists in supposing oneself worthy of a high honour (on account of his wealth or learning etc.)

Mada : On account of intoxication of wealth the wealthy man treats the Gurus and other persons who are worthy of being honoured, with contempt. The wealth or learning turns their heads. This is Mada.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

अहङ्कारं—Egoism, बलं—power, दर्पं—haughtiness, कामं—lust, क्रोधं—anger, च—and, संश्रिताः—refuged in, मां—me, आत्मपरदेहेषु—in their own bodies and in those of others, प्रद्विषन्तः—hating, अभ्यसूयकाः—(these) malicious people.

18. Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others.

They are self-sufficient and puffed up with mental and material power. They pose too much. They resent much if they are belittled. The body is dearer to them than everything else. They live solely for it. If anybody tries to frustrate their plans or schemes they become bitterly hostile towards him. They take vengeance on him and try to kill him mercilessly. They are extremely mean-minded. Just as darkness seems to be denser after night sets in, so also their folly increases, their arrogance grows, their egoism develops, their pride swells, and their delusion augment day by day. They use brutal force to gain their selfish ends. They abuse and ill-treat all those people who are truthful and charitable, and who are devoted to Me.

Ahamkar : Egoism : the self-arrogating principle, the effect or modifiaction of Avidya ; this is the source of all Doshas (defects or perversities) and of all evil actions. Lust, anger, greed, pride, hypocricy are all attendants

(Parivar) of egoism. It is very difficult to overcome this dire enemy but through Vichara or right enquiry it can be annihilated.

These Asuras who are very egoistic on account of their deep ignorance esteem themselves very highly for the qualities they possess and for those which they falsely superimpose upon themselves. They think that they are very big persons on occount of the good qualities which they have superimposed upon themselves and their egoism is increased thereby. They try to humiliate others by using their money-power. They will bribe people to give false evidence and do anything to attain their selfish ends.

Balam: Power accomplished with lust and attachment. The Asuras use their strength of body to humiliate and destroy others (Kama-Raga). If a man is not established in Yama, if he has no purity of heart, if his mind is surcharged or saturated with Asuric or evil tendencies, if he gets power of any sort he will misuse or abuse the power and try to humiliate or abuse others. Powers or Siddhis are bound to come if one practises concentration. If he is endowed with Yama he will never misuse his powers and so he will never have a downfall. That is the reason why Patanjali Maharishi says, "Powers are obstacles in the path of Yoga. Shun them ruthlessly. March onwards to the goal. Climb the ladder of Yoga till you attain Assmprajnatha Samadhi. Do not look back. Have no memories of the past."

Yama is the very foundation of Yoga. Get yourself established in Yama before you take to Dharana

and Dhyana (concentration and meditation). Many aspirants get a downfall because they do not practise Yama to begin with. They jump at once to the practice of concentration and meditation. This is a sad mistake indeed.

Darpa : haughtiness ; a man whose heart is filled with haughtiness becomes very insolent and unjust and assumes an over-bearing and domineering attitude towards others ; he never respects elders, Gurus and others. This is a peculiar vice that has its seat in the Antahkarana (Antahkaranasrayo Dosha Viseshah) ; when this evil quality manifests one transgresses the path of virtue.

Krodha : anger manifests when one gets something unpleasant when he comes across something disagreeable (Anishta-Vishayam).

These Asuras hate Me, the Ishwar who dwells in their own bodies and in other bodies as the silent witness or Sakshi of their thoughts and actions. They think that I am also a human being and hate Me. They do not understand My all-pervading and Imperishable nature. They do not care at all to know and follow My commands, or injunctions given in the Sruti and the Smriti. If any one violates My commands or injunctions given in the scriptures, it surely tantamounts to the act of hating Me. These people are very malicious. They have evil intentions or impure motives. They are jealous of those persons who are virtuous and who tread the path of righteousness. Their hearts burn when they notice good qualities in others. This is Matsarya, a form of jealousy.

If a man superimposes evil qualities in a virtuous man who is endowed with good qualities, this is Asuya. If his heart burns when he sees a wealthy and prosperous man, this is Ersha.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

तान्—Those, अहं—I, द्विषतः—(the) hating (ones), क्रूरान्—cruel, संसारेषु—in the worlds, नराधमान्—worst among men, क्षिपामि—(I) hurl, अजस्रं—for ever, अशुभान्—impure, आसुरीषु—of demons, एव—only, योनिषु—in wombs.

19. These cruel haters, worst among men in the world, I hurl these evil-doers for ever into the wombs of the demons only.

Now listen to the manner in which I deal with all these demoniacal persons or Asuras who injure people, who take delight in killing people and animals, and hate Me, the Indweller of all bodies : I deprive them of their human state and reduce them to a lower condition. I hurl them into the wombs of the most cruel beings such as tigers, lions, scorpion, snakes and the like.

Tan : These ; enemies of those who tread the path of righteousness and haters of Sadhus and virtuous persons.

Naradhaman : worst among men because they are guilty of evil deeds (Adharma) and they take delight in injuring virtuous persons or Sadhus and killing persons and animals ruthlessly.

World : the paths of Samsara passing through many a hell.

Asureeshu Yonishu : wombs of Asuras ; wombs of the most cruel beings such as tigers, lions and the like.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

आसुरीं—Demoniacal, योनिं—womb, आपन्ना—entering into, मूढाः—deluded, जन्मनि जन्मनि—in birth after birth, मां—me, अप्राप्य—not attaining, एव—still, कौन्तेय—O Kaunteya, ततः—than that, यान्ति—(they) fall into, अधमां—lower, गतिं—condition (path or goal).

20. Entering into demoniacal wombs, and deluded in birth after birth, not attaining to Me, they thus fall, O Kaunteya, into a condition still lower than that.

These degraded Asuras are cast into the demoniacal wombs. They are reduced to the very lowest condition or appalling state. They are cast into utter darkness. They fall into lower and yet lower wombs in response to their own Satanic desires and actions, and extreme Tamasic nature. From the birth of a tiger (Vyagra Yoni); they will get the birth of a serpent (Sarpa Yoni) ; from the birth of a serpent they will get the birth of a worm (Keeta.patanga Yoni) ; from the birth of a worm they will get the birth of a tree, (Uttarottaram Atyantam Nikrishta Adhama Yoni) ; Uttarottaram Nikrishtatara Nikrishtatama Yonis). " Tara " is comparative degree (lower wombs) ; " Tama " is superlative degree (lowest womb).

They do not reach Me as their minds are filled with impurities, as they do not tread the path of righteousness in accordance with the injunctions of the scriptures. The Asuric or diabolical nature is inimical to spiritual progress. Therefore you will have to annihilate the evil tendencies by cultivating divine qualities and the practice of regular meditation. Then only you will attain liberation or Immortality.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

त्रिविधं—Triple, नरकस्य—of hell, इदं—this, द्वारं—gate, नाशनं—destructive, आत्मनः—of the Self, कामः—lust, क्रोधः—anger, तथा—also, लोभः—greed, तस्मात्—therefore, एतत्—this, त्रयं—three, त्यजेत्—(one) should abandon.

21. Tripple is the gate of this hell, destructive of the Self—lust, anger and greed ; therefore one should abandon these three.

Lust, anger and greed these highway robbers will cause a man to fall into the dark abyss of hell, misery or grief. These are the three fountain heads of misery. These three constitute the gateway leading down to the lowest of hells. These three are the enemies of peace, devotion and knowledge. When these evil Vrittis or modifications arise in the mind-lake, a man loses his balance of mind or poise, and discrimination, and commits various sorts of evil actions.

Lust, anger and greed denote self-blindness and ignorance, for there are no Vasanas, wants, anger, greed in Brahman or the pure Immortal Self.

Narakasya Dwaram : the gate to hell ; the gate leading to hell. The self is destroyed by merely entering at the gate, *i.e.*, he is not fit to do any right exertion to attain the goal of life.

Yat Dwaram Pravisan Eva Nasyati Atma Kasmaichit Purusharthaya Yogyo na bhavati iti etat Atha uchyate dwaram Nassanam Atmana iti. As this gate causes destruction of the self, let every one renounce these three.

In the next Sloka the man who has abandoned these three evil qualities is highly eulogised or praised,

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

एतैः—From these, विमुक्तः—liberated, कौन्तेय—O Kaunteya, तमोद्वारैः—gates to darkness, त्रिभिः—(by) three, नरः—the man, आचरति—practises, आत्मनः—own, श्रेयः what is good, ततः—and then, याति—goes to, परां—the Supreme, गतिं—goal.

22 A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the Supreme goal.

When these gates to hell are rent asunder, the path to Salvation is made clear for the aspirant. He gets the company of sages which leads to liberation. He gets spiritual instructions and practises them. He hears the Srutis, reflects, meditates and attains Self-realisation (Moksha).

Tamodwara : gates to darkness ; leading to hell (Naraka) which is full of pain and delusion (Dukkha-Moha).

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

यः—Who, शास्त्रविधिं—the ordinances of the scriptures, उत्सृज्य—having cast aside, वर्तते—acts, कामकारतः—under the impulse of desire, न—not, सः—he, सिद्धिं—perfection, अवाप्नोति—attains, न—not, सुखं—happiness, न—not, परां—supreme, गतिं—goal.

23. He who having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness, nor the Supreme goal.

He who does not care for the Self, who gives free reins to these three sins is a traitor to the Self. He who has renounced the authority of the Vedas, which like a father is equally disposed and kind to all, and which like a beacon light points out what is good and what is evil, attains not to perfection nor happiness nor the highest goal. He who pays no attention to prescribed actions and who follows the promptings of desire awakened by the senses does not obtain the higest end of man, i. e., Self-realisation.

तस्मात् शास्त्रं प्रमाणं ते कार्याकार्य व्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्मकर्तुमिहार्हसि ॥ २४ ॥

तस्मात्—Therefore, शास्त्रं—Shastra, प्रमाणं—(be) authority, ते—thy, कार्याकार्यव्यवस्थितौ—in determining what ought to be done or what ought not to be done, ज्ञात्वा—having known, शास्त्रविधानोक्तं—what is said in the ordinance of

the Sastras, कर्म—action, कर्तुं—to do, इह—here (in this world), अर्हसि—shouldest.

24. Therefore let the scriptures be thy authority, in determining what ought to be done, or what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here (in this world).

Iha : here ; in this world.

He who desires the welfare of the Self, should not disregard the commands of the scriptures. A man who is anxious to obtain eternal bliss should respect the Vedas and the Srutis. He should readily renounce whatever the scriptures teach him to abandon ; and accept whatever he is directed to accept.

He who is thus entirely devoted to the Vedas cannot certainly meet with misfortune, grief and delusion. No mother is more kind than the Vedas for they restrain us from doing evil and bestow on us the good (Sreya or Moksha or liberation). Therefore treat the scriptures with great respect. Renounce all that the scriptures forbid. Whatsoever is worthy of being done, that thou shouldst do thoroughly with all thy heart and all thy strength.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे "दैवासुरसंपद्वि भाग योगो" नाम षोडशोऽध्यायः ॥

Thus ends the glorious Upanishad of the Bhagavad Gita, the scripture of Yoga the Science of the Eternal, the dialogue between Sri Krishna and Arjuna the Sixteenth Chapter entitled:

THE YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIACAL.

सप्तदशोऽध्यायः

SEVENTEENTH DISCOURSE

॥ श्रद्धात्रय विभागयोगः ॥

The Yoga of the Division of threefold Faith

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥ १ ॥

ये—Who, शास्त्रविधिं—the ordinances of the scriptures, उत्सृज्य—setting aside, यजन्ते—perform sacrifice, श्रद्धया—with faith, अन्विताः—endowed, तेषां—their, निष्ठा—condition, तु—verily, का—what, कृष्ण—O Krishna, सत्वं—Sattva, आहो—or, रजः—Rajas, तमः—Tamas.

Arjuna said :—

1. Those who setting aside the ordinances of the scriptures, perform sacrifice with faith, what is their condition, O Krishna? Is it Sattva, Rajas or Tamas?

This chapter deals with the three kinds of people who are endowed with three kinds of faith. Each of them follows a path in accordance with his inherent nature—either Sattvic, Rajasic or Tamasic.

Arjuna says to Krishna "It is very difficult to grasp the meaning of the scriptures. It is still more difficult to get a spiritual Preceptor or Guru who can teach the

Shastras. The vast majority of persons are not endowed with a pure, subtle, sharp and one-pointed intellect. The span of life is short. Shastras are endless. Obstacles on the way are many. Facilities for learning are not always available. There are conflicting statements in the Shastras which are to be reconciled. Thou hast said that liberation is not possible without knowledge of the Shastras. An ordinary man though ignorant of or unable to follow this teaching does charity, performs rituals, worships the Lord with faith, tries to follow the footsteps of sages and saints just as a child copies letters that have been written out for him as a model, or as a blind man makes his way by the aid of another who possesses sight. What faith is his? How would the state of such a man be described, Sattvic, Rajasic or Tamasic? What is the fate of the believers who have no knowledge of the Shastras or scriptures."

श्री भगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

त्रिविधा—Threefold, भवति—is, श्रद्धा—faith, देहिनां—of the embodied, सा—which, स्वभावजा—(is) inherent in (their) nature, सात्त्विकी—Sattvic (pure), राजसी—Rajasic (passionate), च—and, एव—even, तामसी—Tamasic (dark), च—and, इति—thus, तां—of it, शृणु—hear (thou).

The blessed Lord said :—

2. Threefold is the faith of the embodied, which is inherent in their nature,—the Sattvic (pure), the Rajasic (passionate) and the Tamasic (dark). Do thou hear of it.

The whole world is made up, as it were, of faith. Faith assumes a threefold aspect under the influence of the three qualities. When Sattva is strongly developed, when there is preponderance of Sattva or purity in a man, it is easy for him to attain Self-realisation or knowledge of the Self (Brahma Gyana). If Rajas is predominant, then faith becomes the handmaid of activity. If Tamas or inertia obtains the upperhand, faith is annihilated.

Those who are endowed with Sattvic faith aim at the attainment of liberation. Those who are endowed with Rajasic faith run after inferior duties or worldly activities. Those whose faith is Tamasic are cruel. They kill animals for sacrifice. They invoke the spirits and talk with ghosts. When faith is joined to Sattva, it leads to salvation or Moksha. When Rajas preponderates, it colours the faith and leads to various kinds of activities. When Tamas predominates, the faith results in darkness.

Faith acquires different qualities when it is in company with the mind of a man. Mind is a thing of many colours. Just as the water of the Ganges is contaminated by being put in a vessel where liquor is kept, so also a virtuous person is spoiled by bad company or constant association with evil persons. The three Gunas or attributes colour the faith of a man. The mind of a man is governed by the preponderating attribute or quality which manifests when the other two qualities are suppressed Faith takes a threefold aspect in accordance with the inherent nature or tendencies of man. The inclinations of men are moulded according

to their quality or inherent nature born of their past Samskaras.

As is the tendency, so is desire ; as is the desire, so is action ; as is the action, so is the birth into another being after death. The body is, like the seed in the trees, a perpetual chain. Seed perishes in developing into a tree and the tree again produces seed. This process or cycle continues eternally. Even so man takes a body, does actions, develops tendencies, dies and puts on a new body in accordance with the nature or tendencies. This continues till he gets knowledge of Atma by transcending the three Gunas.

Faith is born of the individual nature (Svabhava) *i. e.*, the Samskara or the latent impression of virtuous and vicious actions (Dharma and Adharma) which were performed in the past births and which manifested themselves at the time of death. In subconscious mind or Chitta is a reservoir of past impressions which are revived through the operation of memory.

Sattvic : Faith in the worship of Gods (Deva Puja) which is an effect of Sattva.

Rajasic : Faith in the worship of the Yakshas and the Rakshasas, which is an effect of Rajas.

Tamasic : Faith in the worship of the Pretas and the Pisachas, which is an effect of Tamas.

Faith is the main support of life. It is not mere intellectual belief or blind acceptance of pet dogmas or doctrine. You must understand clearly its characteristics, just as you recognise a tree from the fruits, the mind of a man from his speech, and the actions of previous birth from worldly pleasures and pains.

Swabhavaja : Inherent in their nature ; born of their past Samskaras.

Tam : It is the threefold Sraddha or faith.

सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

सत्वानुरूपा—In accordance with his nature, **सर्वस्य**—of each, **श्रद्धा**—faith, **भवति**—is, **भारत**—O Bharata, **श्रद्धामयः**—consists of (his) faith, **अयं**—this, **पुरुषः**—Man, **यः**—who, **यच्छ्रद्धः**—that (his) faith is, **सः**—he, **एव**—verily, **सः**—that (is).

3. The faith of each is in accordance with his nature, O Bharata. The man consists of his faith ; as a man's faith is, so is he.

The faith of every person conforms to his inherent nature or natural temperament (Sattva). Man is imbued with faith. The term "Svabhava" in verse 2 and the word "Sattva" in verse 3 are synonymous.

A man's character may be judged by his faith. A man's faith shows what his character is. A man is what his faith has made him. A man's conduct in life is moulded or shaped by his faith The faith of a man will indicate his Nishta. The faith of each man is according to his natural disposition or the specific (Vishista) tendencies or Samskaras or the Self-reproductive latent impressions of the good and bad actions which were performed in the past births. The faith of each man takes its colour and quality from the stuff of his being,—his temperament, tendencies or Samskaras.

Sattva : Nature ; natural disposition ; the Antahkarana with its specific tendencies or Samskaras.

Each : every living being.

Purusha : Man ; Samsaric Jiva ; Jiva ; Samsarin ; Antahkarana Vishishtan.

Bharata : one who is born in the dynasty of Bharata or who is a lover of knowledge born of Shastras (Shastra Janya Gyana).

Sraddhamaya : full of faith ; just as the Annamaya Kosha is full of food, just as the Anandamaya Kosha is full of bliss, so also the Antahkarana is full of faith.

"The man consists of his faith ; that which his faith is, he is even that." This theory is only a repetition of the theory pronounced in Chapter VII—20, 23 and Chapter IX—25.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

यजन्ते—Worship, सात्त्विकाः—the Sattvic or pure men, देवान्—the Gods, यक्षरक्षांसि—the Yakshas and the Rakshasas, राजसाः—The Rajasic or the passionate, प्रेतान्—ghosts, भूतगणान्—the hosts of Bhutas or the nature-spirits, च—and, अन्ये—the others, यजन्ते—worship, तामसाः—the Tamasic, जनाः—people.

4. The Sattvic or pure men worship the Gods ; the Rajasic or the passionate the Yakshas and the Rakshasas ; the others—the Tamasic people or the dark folk worship the ghosts and the hosts of Bhutas or the nature-spirits.

Lord Krishna after defining faith tells Arjuna how this faith determines the object of worship. The nature of the faith (Sattvic, Rajasic or Tamasic) has to be inferred from its characteristic effects *viz.*, the worship of the Gods or the like. Each selects his object of worship according to the ruling Guna (quality) of his being. The expression of a man's faith depends on the Guna that is predominant in him. A Sattvic or pure man will give his faith Sattvic expression, a Rajasic man Rajasic expression, a Tamasic man a Tamasic expression.

Sattvic persons or people with Sattvic faith who are devoted to the worship of the Gods, are rare in this world.

Devas: Gods such as the Vasus.

Yakshas: brothers of Kubera, Lord of wealth; gnomes; the spirits that guard wealth.

Rakshasas: Beings of strength and power such as Nairrita; demons; giants gifted with illusive powers.

Bhutas: Ghosts.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

अशास्त्रविहितं—Not enjoined by the scripture, घोरं—terrific, तप्यन्ते—practise, ये—who, तपः—austerity, जनाः—men, दम्भाहङ्कारसंयुक्ताः—given to hypocrisy and egoism, कामरागबलान्विताः—by the force of lust and attachment.

5. Those men who practise terrific austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment.

There are some who think that the mortification of the body is the proper means to attain the goal of life. They do this in order to attract the people and get money for gratification of the senses. They stand on one leg with raised hands. This is not real Tapas. This is Tamasic Tapas. Bodily torture will not bring emancipation. These men are not acquainted with even the first elements of the Shastras or scriptures. They mock at the religious practices of wise, elderly persons and jeer at learned men. They are puffed up with the vanity of their own greatness. They are proud of their wealth. They perform unauthorised austerities. These persons do severe austerities contrary to the scriptures on the strength of desire and attachment.

They take even the lives of children to propitiate their Deity. They instead of killing their egoism kill many innocent animals in the name of sacrifice; but in reality they kill them to satisfy their palate. Most horrible indeed! They speak ill of the scriptures and wander about in the forest of delusion or infatuation. They follow the dictates of passion. They inflict pain on themselves and on others. They practise austerities which cause pain to themselves and to other living beings. Pitiable indeed is their lot. They are doomed for destruction.

Kamaragabalanvita: May also be interpreted as "possessed of lust, attachment and power."

Damba; ostentation; the man of Damba is desirous that all people should take him for a virtuous man and so he expresses to others his Dharmic nature. In reality he is not virtuous. He pretends to be what he is not.

Ahankara : egoism ; the egoistic man thinks and feels that he is superior to others in the possession of all virtuous qualities.

Raga : Atyanthasakti or extreme attachment for sensual objects.

Bala : great power of enduring severe pain on account of Raga for sensual objects (pain that accrues from exertion in attaining and preserving the objects.)

Kama : lust ; desire for any object.

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

कर्शयन्तः—Torturing, शरीरस्थं—in the body, भूतग्रामं—all the elements, अचेतसः—senseless, मां—me, च—and, एव—even, अन्तःशरीरस्थं—who dwells in the body within, तान्—them, विद्धि—know, आसुरनिश्चयान्—to be of demoniac resolves.

6. Senseless, torturing all the elements in the body and Me also, who dwell in the body within, know thou these to be of demoniacal resolve.

Bhutagramam : the aggregate of all the elements composing the body.

Elements : organs.

Mam : Me. Vasudeva, the witness of their thoughts and deeds (Mam cha eva Tatkarma Buddhi Sakshi Bhutam).

He who tortures Me disregards My teachings entirely.

Achetasa : senseless, unintelligent, having no discrimination.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आहारः—Food, **तु**—indeed, **अपि**—also, **सर्वस्य**—of all, **त्रिविधः**—threefold, **भवति**—is, **प्रियः**—dear, **यज्ञः**—sacrifice, **तपः**—austerity, **तथा**—also, **दानं**—alms-giving, **तेषां**—their, **भेदं**—distinction, **इमं**—this, **शृणु**—hear.

7. The food also which is dear to each is threefold, as also sacrifice, austerity and alms-giving. Hear thou the distinction of these.

Each :- every being that eats.

Imam : this ; that which is going to be described.

Tesham : their ; of food (Ahara) etc.

According to the Gunas a man's taste for particular food is determined. There are three kinds of food that a man can eat.

All food have different properties. Different foods exercise different effects on different compartments of brain or mind. A confection of sparrow, meat, fish, eggs, onions and garlic excites the passions. Fruits, barley, render the mind calm and serene. Nature of food influences greatly the being of a man. Man feels a desire for particular foods according to his Guna or temperament.

Body is the instrument by which man accomplishes all his purposes in the world. It is the horse that takes him to destination or goal (Moksha). Therefore it should be kept clean, strong and healthy. Body is a mould prepared by the mind for its activities. There is intimate connection between the body and the mind. The nature

and condition of the body has a vital effect upon the mind and activities. Therefore the materials or foods that build the body and the mind should be pure, wholesome, nutritious, substantial and bland.

Everything in this world is threefold. The food is either Sattvic, Rajasic or Tamasic according to its character and effect on the body and the mind. You can find out the nature or temperament of a man from the nature of the food he takes. You can find out your own nature or Guna whether you are Sattvic, Rajasic or Tamasic from your predilection to particular foods and then abandon the Rajasic and Tamasic food-stuffs and take to Sattvic foods. Why there is also a triple division in sacrifice, austerity and gift? Because this threefold division is according to lhe nature of Gunas, you can find out and abandon the Rajasic and Tamasic ones and take recourse exclusively to the Sattvic ones.

Practise of Krichara-Chandrayana Vritas that produce emaciation of the body and the senses is Tapas. Tapas means meditation also. Tapas produces Brahma Tejas or splendour and glow in the face.

आयुःसत्त्वबलारोग्य सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः—Those which increase Ayu (life), Sattva (purity), Balam (strength), Arogyam (health), Sukham (joy), Prithi (cheerfulness and good appetite), रस्याः—what are savoury, स्निग्धाः—oleaginous, स्थिराः—substantial, हृद्याः—agreeable, आहाराः—the foods, सात्त्विकप्रियाः—are dear to the Sattvic (pure).

8. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), which are savoury and oleaginous, substantial and agreeable are dear to the Sattvic (pure).

Pure food increases the vitality and strength of those who eat it. It augments the energy of the mind also.

Sattva : cheerfulness ; purity ; Manodhairyam that keeps the mind steady even in great distress.

Balam : strength : absence of fatigue even in doing difficult work.

Prithi : absence of retching for food ; good appetite.

Rasya : sweet and juicy.

Snigdha : mixed with ghee or butter ; oily ; fatty.

Sthira : substantial ; which can last long in the body.

Hridya : mere sight of the food is very pleasing to the mind : is free from odour of smoke or burnt condition.

Sattvic stuffs produce cheerfulness, serenity and mental clarity and help the aspirants to enter into deep meditation and maintain mental poise and nervous equilibrium. They supply maximum energy to the body and mind. They are very easily assimilated and absorbed.

A Sattvic man relishes juicy food and other foods which are attractive in form, soft to touch and pleasant to taste, which are small in bulk but great in nourishment like the words from the mouth of a spiritual teacher.

Eat that food which will develop Sattva (purity) in you. Milk, butter, fresh ripe fruits, almonds, green dhall, barley, parwar, torai, plantain, brinjal, etc., are Sattvic. Abandon fish, meat, liquors, eggs, etc., ruthlessly if you want to increase Sattva and attain Self-realisation. The mind is formed by the subtle portion of food " Kaisa Ann Aisa Mann—As is the food so is the mind." If you take Sattvic food, the mind also will be Sattvic. The seven elements (Sapta Dhatus) in the body (*viz.*, Chyle, blood, flesh, fat, bone, marrow, semen) are formed out of food.

Ideas or concepts are generated in the mind corresponding to these seven elements. As is the constitution of these elements, so is the constitution of the mind. Just as water is rendered hot when the pot that contains it is placed over the fire, so also the nature and constitution of the mind is according to the nature and constitution of the food or the seven elements.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः—Those that are, कटुः—bitter, अम्लः—sour, लवणः—saline, अत्युष्णः—excessively hot, तीक्ष्णः—pungent, रूक्षः—dry, विदाही—burning, आहाराः—foods, राजसस्य—of the Rajasic, इष्टाः—are liked, दुःखशोकामयप्रदाः—are productive of pain, grief and disease.

9. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the Rajasic and productive of pain, grief and disease.

Excessively : this word should be construed with each of the seven; thus excessively bitter, excessively sour, excessively saline and so on.

Food of a passionate nature produces restlessness in the mind, evil thoughts, excitement, craving now for one and then for another, pain, trouble and disease. The Rajasic man always plans to prepare various kinds of preparations to satisfy his palate. He takes salt, chillies, mustard, cloves, condiments, pungent pickles in excess. Tears flow from his eyes and water will dribble from his nose and yet he will not leave the hot and pungent articles. The palate remains unsatisfied till the stomach is completely filled with pungent things, till the tongue is burnt with chillies. Bhindi (ladies finger), Puri, Kachori, pungent condiments, meat, fish, eggs, sweets, potato, fried bread, curd, Pavakai (karela), carrots, black-gram (Urd), onions, garlic, lemon, masur, tea, coffee, cocoa, betals, tobacco are Rajasic articles.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

यातयामं—(Is) stale, गतरसं—is tasteless, पूति—Putrid, पर्युषितं—rotten, च—and, यत्—which, उच्छिष्टं—refuse, अपि—also, च—and, अमेध्यं—impure, भोजनं—food, तामसप्रियं—liked by the Tamasic.

10. That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the Tamasic.

Ganja (Cannabis-indica), Bhang, Opium, Cocaine, Charas, Chandoo, all stale and putrid articles are Tamasic.

Yatayamam : Stale, half-cooked, literally means cooked three hours ago (Mandapakam Nirveeryasya Gatarasena Yuktatvat). Yatayamam and Gatarasa mean the same thing.

Paryushitam : rotten ; the cooked food over which one night has passed.

Ucchistham : refuse left on the plate after a meal.

The man whose taste is of a Tamasic nature will eat food in the afternoon that has been cooked in the previous day. He also likes that which is half-cooked or burnt to a cinder. He and all the members of his family sitting together will eat from the same dish or plate, food that has been mixed into a mess by his children.

The food eaten by Tamasic people is stale, dry without juice, unripe or overcooked. They do not relish it, till it begins to rot and ferment. They take prohibited foods and drinks. They take liquors, fermented toddy, etc. They are horrible sort of people with devilish tendencies.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अफलाकांक्षिभिः—By men desiring no fruit, यज्ञः—sacrifice, विधिदृष्टः—as enjoined by the ordinance, यः—which, इज्यते—is offered, यष्टव्यं—ought to be offered, एव—only, इति—thus. मनः—the mind, समाधाय—having fixed, सः—that, सात्त्विकः—Sattvic or pure.

11. That sacrifice which is offered by men without desire for fruit as enjoined by the ordinance, with a firm faith that sacrifice is a duty, is Sattvic or pure.

When a sacrifice is done with all due Shastric rites, faith and Bhav, without the least taint of desire for the fruit, with the mind fixed on the Yagna only, for its own sake for the sake of duty only, then it is said to be pure in its nature. Here the sacrifice or Yagna is done in a disinterested spirit or with Nishkamya Bhav as an auxiliary to the attainment of knowledge of Self. Nishkamya Karma purifies the mind and prepares the aspirant for the reception of divine light or Brahma Gyana. The Sattvic nature of a man forces him to do such disinterested sacrifices. He does not care even for his own emancipation. He performs them with the firm belief that they ought to be done. He does them with the firm resolve that sacrifice is a duty.

Yagna here is not limited to the ceremonial sacrifice only. It is used in a broad sense. Any unselfish action done without attachment, without agency or egoism, without expectation of fruits, as an offering unto the Lord is a Yagna or sacrifice.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

अभिसंधाय—Seeking for, तु—indeed, फलं—fruit, दम्भार्थं—for ostentation, अपि—also, च—and, एव—even, यत्—which, इज्यते—is offered, भरतश्रेष्ठः—O best of the Bharatas, तं—that, यज्ञं—sacrifice, विद्धि—know, राजसं—Rajasic.

12. The sacrifice which is offered, O best of the Bharatas, seeking for fruit and for ostentation, know thou that to be a Rajasic Yagna.

If any one performs a sacrifice in order to obtain heaven, son, wealth or name and fame, then it is a sacrifice of Rajasic nature. The performer of this kind of sacrifice has motive for increasing his own importance, for publishing his own name in the world, for gaining fruit, for showing himself as a great pious or learned man, for making an exhibition of his riches for his own self-glorification. He has no aspiration for attaining knowledge of the Self.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

विधिहीनं—Without keeping to ordinance, असृष्टान्नं—in which no food is distributed, मन्त्रहीनं—which is devoid of Mantras, अदक्षिणं—which is devoid of gifts, श्रद्धाविरहितं—which is devoid of faith, यज्ञं—sacrifice, तामसं—Tamasic, परिचक्षते—(they) declare.

13. They declare that sacrifice to be Tamasic which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.

A sacrifice performed by a Tamasic man is never guided by any consideration for the prescribed rites, rules or incantations. You will find every irregularity in this sacrifice. No food is distributed to Brahmanas. No Dakshina or prescribed fees is given to the priests. Mantras are not chanted properly. The hymns recited are defective in utterance and accent. Sometimes there is no recitation. There is no faith. A man who performs a Tamasic sacrifice does not attain any merit.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

देवद्विजगुरुप्राज्ञपूजनं—Worship of the Gods, the twice-born, the teachers and the wise, शौचं—purity, आर्जवं—straightforwardness, ब्रह्मचर्यं—celibacy, अहिंसा—non-injury, च—and, शारीरं—of the body, तपः—austerity, उच्यते—is called.

14. Worship of the Gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy, and non-injury are called the austerity of the body.

Tapas : austerity or self-discipline.

Using the feet in pilgrimage to the sacred temples, using the hands in cleaning the temples, in collecting the materials for the worship of God, and in performing worship, prostrations to Brahmins, preceptors and the wise, celibacy, non-injury constitute physical Tapas. The body is used in the service of the parents and preceptors, the poor and the sick. This is also bodily austerity. That austerity which is done by the body is bodily austerity. The physical body is the chief agent in doing bodily austerity. Hence this is called austerity of the body. The practice of Astheya (non-stealing), Aparigraha (non-covetousness) are also included in bodily austerity.

He who has realised "I am Brahman" is a wise man (Pragyan). A Sudra also may be a wise man. Vidura though he was a Sudra was a Sage. That is the reason why the Lord has made a separate mention of the wise.

Brahmacharya means control but not suppression of the sex-desire or sex-force. If the mind is filled with

sublime Divine thoughts by meditation, Japa, Prayer, study of holy scriptures, enquiry of "Who am I," or sexless pure Atma, the sex desire will be devitalised or de-energised by the withdrawal of the mind. The mind also will be thinned out. Suppressed sex-desire will attack you again and again and will produce wet-dreams, irritability and restlessness of the mind. The mind should be rendered pure by meditation, Japa, Kirtan and prayer. Mind should be controlled first. Self-discipline must begin with the mind first. Then it will be easy for you to control the senses. That is the reason why the practice of Sama or the control of the mind comes first, then comes Dama or the restraint of the senses. The senses cannot operate without Manas or mind. So the effective remedy for Brahmacharya is to control the mind first but not the senses.

Intense musing on the objects of senses does more harm to the inner spiritual life than actual sense-gratification. If the mind is not rendered pure by Sadhana, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counter-parts which are still energetic and vigorous revenge upon the mind and produce intense mental disturbance and wild imagination.

To control the mind is difficult for neophytes or beginners. It will be extremely difficult to control the the mind first when the senses are allowed to run riot. That is the reason why in Gita Lord Krishna says, "Therefore, O best of the Bharatas, mastering first the senses do thou slay this thing of sin (desire), destructive of wisdom and knowledge." (Chapter III-41).

The theory or doctrine to control the mind first is quite correct. This practise is intended for first class type of aspirants. Mediocre students should control the senses first. The senses or Indriyas have always an outgoing tendency. Mind operates through the senses. Control of the one goes hand in hand with the other. Control of the senses is also control of the mind, because the mind is a bundle of senses only; there is no mind without senses.

Just as an enemy can be easily conquered if you have a double attack from two sides, so also the mind can be controlled easily if you have a double attack, an external attack on the senses (Dama), and an internal attack on the mind itself by eradication of desires (Sama), side by side or at a time.

To say "control the mind first, you can control the senses easily (one view); control the senses first, you can control the mind easily (other view)", is simply arguing in a vicious circle like " Which came first, the tree or the seed?" or " you will get knowledge of the Self if you control the desire—you can only control the desire only if you have knowledge of the Self."

You need not worry yourself with this seeming paradox. Try to do any one of the practices *viz.*, control of the mind or the senses according to your liking, capacity, taste and temperament. You can yourself find out by actual practice which is better. As you advance in your practice your doubt will gradually disappear and you will enjoy Supreme peace and joy.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

अनुद्वेगकरं—Causing no excitement, वाक्यं—speech, सत्यं—truthful, प्रियहितं—pleasant and beneficial, च—and, यत्—which, स्वाध्यायाभ्यसनं—the practice of the study of the Vedas, च—and, एव—also, वाङ्मयं—of speech, तपः—austerity, उच्यते—is called.

15. Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas. are called the austerity of speech.

The words of the man who practises the austerity of speech cannot cause pain to others. His words will bring cheer and solace to others. His words prove beneficial to all. The organ of speech causes great distraction of mind. Control of the speech is a difficult discipline but you will have to practise it if you want to attain supreme peace. Nothing is impossible for a man who has a firm determination, sincerity of purpose, iron will, patience and perseverance.

"Satyam Bhruyat Priyam Bruyat Na Bhruyat Satyam Apriyam Priyam chanritam bruyad esha dharmah Sanatanah." "One should speak what is true; one should speak what is sweet; one should not speak what is true if it is not sweet nor what is sweet, if it is false; this is the ancient Dharma." (Manu 4-138).

Excitement : pain to living beings.

Speech, to be an austerity, must form an invariable combination of all the four attributes mentioned in this

Sloka viz., non-exciting or non-painful, truthful, pleasant and beneficial ; if it is wanting in one or other of the attributes, it cannot form the austerity of speech. A speech may be pleasant but if it is lacking in the other three attributes, it will no longer be an austerity of speech

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

मन:प्रसाद:—Serenity of mind, **सौम्यत्वं**—good-heartedness, **मौनं**—silence, **आत्मविनिग्रहः**—self-control. **भावसंशुद्धिः**—purity of nature, **इति**—thus, **एतत्**—this, **तपः**—austerity, **मानसं**—mental, **उच्यते**—is called.

16. Serenity of mind, good heartedness, silence, self-control, purity of nature—this is called the mental austerity.

Just as a lake which is without a ripple on its surface is very tranquil so also the mind which is free from modifications, wandering thought of sensual objects is quite serene and calm

Saumyatwam : intent on the welfare of all the beings ; the state of the mind which may be inferred from its effects, such as brightness of the face etc.

Mowna : even silence in speech (Vaksamyama) is necessarily preceded by control of thought, and so the effect is here put for the cause, viz., the control of thought ; this is the result of the control of thought so far as it concerns speech silence of the mind, ability to remain calm even amidst disturbing factors from without.

Mowna is the condition of a Muni *i.e.*, practice of meditation or Nididhyasan or Atma-chintan with one-pointedness of mind.

Atmavinigraha : Self-control ; a general control of mind. Asamprajnata Samadhi or Nirodha Samadhi wherein all the modifications of the mind are controlled. The mind cannot run after the senses and the senses cannot run after their objects. In Mowna there is control of thought so far as it concerns speech.

Bhavasamsuddhi : purity of nature ; honesty of purpose ; freedom from Chal-kapat (cunningness) in dealing with other people ; the pure state of the mind wherein there is absence of lust, anger, greed etc.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकांक्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १७ ॥

श्रद्धया—With faith, परया—highest, तप्तं—practised, तपः—austerity, तत्—that, त्रिविधं—threefold, नरैः—by men, अफलाकांक्षिभिः—desiring no fruit, युक्तैः—steadfast, सात्विकं—Sattvic, परिचक्षते—(they) declare.

17. This threefold austerity, practised by steadfast men, with the utmost faith, desiring no fruit, they call Sattvic.

Trividham : threefold : bodily, vocal and mental.

Yuktai : steadfast ; balanced in mind ; with Samahita-Cheta, unaffected in success and failure.

Sraddhaya · with faith (asthikya buddhi) belief in the existence of God, in the words of the preceptor, in the teachings of the scriptures and in one's own Self.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

सत्कारमानपूजार्थं—With the object of gaining good reception, honour and worship, तपः—austerity, दम्भेन—with hypocrisy, च—and, एव—even, यत्—which, क्रियते—is practised, तत्—that, इह—here, प्रोक्तं—is said, राजसं—Rajasic, चलं—unstable, अध्रुवं—transitory.

18. The austerity which is practised with the object of gaining good reception, honour and worship, and with hypocrisy is here said to be Rajasic, unstable and transitory.

Penance that is performed with no sincere belief for mere show, with a view to increase self-importance, in order that the world may pay respect to the performer and place him in the seat of honour, that every one may sing his praise is declared to be of a passionate nature.

Iha : in this world ; yielding fruit only in this world.

Satkara : good reception with such words as "Here is a good Brahman of great austerities."

Mana ; Honour ; rising up from one's seat to greet, and saluting with reverence.

Pooja : worship ; washing of feet ; offering flowers, adoring and feeding.

Chalam : unstable, yielding momentary effect or result.

Adhruvam : without Niyama.

Penance that is performed in the hope of gaining fame is worse than useless. It bears no fruit. It is abandoned though uncompleted, when it is seen that it can result in no gain.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

मूढग्राहेण—Out of a foolish notion, आत्मनः—of the self, यत्—which, पीडया—with torture, क्रियते—is practised, तपः—austerity, परस्य—of another, उत्सादनार्थं—for the purpose of destroying, वा—or, तत्—that, तामसं—Tamasic, उदाहृतं—is declared.

19. That austerity which is practised out of a foolish notion, with self-torture or, for the purpose of destroying another, is declared to be Tamasic.

Some burn sulphur in a pot and place it on their heads Some thrust hooks of iron into their flesh. Some hang themselves with their heads downwards over fire and swallow smoke. Some stand in cold water immersed upto the neck. Some torture the body by lighting fires in the four directions (Panchagni Tapas—Sun is the fifth fire). Some sit in the centre of a circle of fire. Such austerities are Tamasic. These will not help one to attain knowledge of the Self.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

दातव्यं—Ought to be given, इति—thus, यत्—that, दानं—gift, दीयते—is given, अनुपकारिणे—to

one who does no service (in return), देशे—in a fit place, काले—in time, च—and, पात्रे—to a worthy person, च—and, तत्—that, दानं—gift, सात्त्विकं—Sattvic, स्मृतं—is held to be.

20. That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattvic.

The gift should be given to one who cannot return the good or to one from whom, though able to return the good, no such return is expected.

It is necessary to be in Kurukshetra or Benares or any part of the world that is equally sacred when one offers gifts. The time should be during solar or lunar eclipse or Samkranti or an equally propitious occasion.

Worthy : a pious person who is a Tapaswin, who is versed in the Vedas, six sciences (Vedangas), who is able to protect himself and the donor, etc. At such a time and such a place there should be a person worthy to receive the gift, a person who is the very incarnation of purity, the very abode of good conduct. A gift may be freely given to such a highly deserving person. The donor should not boast of his charity.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

यत्—Which, तु—indeed, प्रत्युपकारार्थं—with a view to receive in return, फलं—fruit, उद्दिश्य—looking for, वा—or, पुनः—again, दीयते—is given, च—and, परिक्लिष्टं—reluctantly, तत्—that, दानं—gift, राजसं—Rajasic, स्मृतं—is held to be.

21. And that gift which is given with a view to receive in return, or looking for fruit again, or reluctantly, is held to be Rajasic.

Charity or gift that is given in the hope that it will be returned in the future and praised in public or that the gift will bring some unseen reward or heavenly pleasure is passionate. If a man makes a gift to a Brahmin or Sannyasin with the hope that all his sins will be washed away, this is also a Rajasic gift. If a man is grieved at heart after making the gift this is also a gift of passionate nature.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

अदेशकाले—At a wrong place and time, यत्—that, दानं—gift, अपात्रेभ्यः—to unworthy persons, च—and, दीयते—is given, असत्कृतं—without respect, अवज्ञातं—with insult, तत्—that, तामसं—Tamasic, उदाहृतं—is declared to be.

22. The gift that is given at a wrong place and time, to unworthy persons, without respect or with insult, is declared to be Tamasic.

Adesakale ; at a wrong place and time ; at a place which is not holy, where Mlechas congregate and when beggars assemble, where wealth acquired through illegal means such as gambling, theft, etc , is distributed to gamblers, singers, fools, rogues, women of evil-reputation, and at a time which is not auspicious.

Without respect etc., (Priyavachana-pada-prakshalana poojadi Rahitam) without pleasant speech, without the washing of feet or without worship, although the gift is made in proper time and place.

The donor does not give in good faith although he gets a worthy recipient. He never bends his head in worship. He does not offer him a seat. He treats him with contempt or disrespect.

Lord Krishna says to Arjuna : "I have described that faith, charity, austerity, food, etc., are invariably coloured by the three qualities. There was no desire on My part to refer to the two lower ones but distinguish the highest purity, it was necessary to point out the marks of the other two. When the two are set aside, the third is more clearly appreciated in the same way as if day and night are removed the twilight is seen better. Even so by avoiding passion and darkness, the third, viz., Sattva becomes vividly clear and purity which is the best can be easily released. Thus in order to show thee the real nature of purity, I have described the other two, so that laying them aside and reaching after the highest thou mayest attain thy object or goal viz., Moksha."

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

ॐ तत्सत्—Om Tat Sat, इति—thus, निर्देशः—designation, ब्रह्मणः—of Brahman, त्रिविधः—threefold, स्मृतः—has been declared, ब्राह्मणाः—Brahmanas, तेन—by that, वेदाः—Vedas, च—and, यज्ञाः— sacrifices, च — and, विहिताः — created, पुरा—formerly.

23. "OM Tat Sat" : this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and sacrifices.

OM Tat Sat is the root of the entire universe. OM is the Akshara Brahman. "Tat" means "That" the Indefinable. "Sat" means Reality.

Para-Brahman, that Eternal Highest Being, the abiding place of all that lives and moves is beyond name and class. The Vedas have ventured to give a name to Him, in order that man may recognise and call Him. A new-born child has no name but on receiving one he will answer to it. Men who are troubled by the affections of this world run to the Deity for refuge, and call Him by the name. When Brahman is invoked through the name that which is hidden is revealed to the aspirant.

When a sacrificial rite or the like is found defective, it will be rendered perfect by the utterance of this powerful Mantra "OM Tat Sat" or one of the three designations in the end. With "OM" or 'OM Tat Sat' all acts of sacrifice, study of sacred scriptures, spiritual discipline and meditation are commenced. If the doer of sacrifices remembers OM, or OM Tat Sat, all obstacles that stand in the way of success of the Sacrifices are removed.

OM Tat Sat has been declared to be the triple designation of Brahman in the Vedanta by knowers of Brahman. The power of creation that lies in the creator emanates from this name. When He meditated inwardly on the meaning of this name and repeated the threefold word, He acquired the power to create. Then He created the Brahmans, gave them the Vedas to be their guide and directed them to perform sacrifices and other rites.

Tena : by that ; by the triple designation.

Pura : of old ; at the beginning of creation by the Prajapati.

Brahman : here means "Veda."

तस्मादोमित्युदाहृत्य यज्ञदान तपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

तस्मात् - Therefore, ॐ—Om, इति—thus, उदाहृत्य—uttering, यज्ञदानतपःक्रियाः—the acts of sacrifice, gift and austerity प्रवर्तन्ते—begun, विधानोक्ताः—as enjoined in the scriptures, सततं—always, ब्रह्मवादिनां—by the students of Brahman.

24. Therefore, with the utterance of 'OM' are the acts of sacrifice, gift and austerity, as enjoined in the scriptures, always begun by the students of Brahman.

Those who are knowers of the scriptures have a vivid impression of OM in their minds by means of meditation and then they will utter the Pranava with Bhav and feeling. Then meditating on OM and uttering OM, they perform the sacrifices. Just as a hill-stick is very useful in climbing a hill, just as a boat is very useful in crossing a river, so also Pranava or OM is very useful and important at the commencement of an action or sacrifice.

It is not desirable to renounce actions or sacrifices, to attain union with the Lord. What is wanted is total and perfect surrender of all actions to God. Sacrifice, charity, austerity are not hindrances to the attainment of Self-realisation ; on the contrary the attainment of liberation is rendered easy by their performance with Nishkamya Bhav.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्चविविधाः क्रियन्ते मोक्षकांक्षिभिः ॥ २५ ॥

तत्—That, इति—thus, अनभिसन्धाय—without aiming at, फलं—fruit, यज्ञतपःक्रियाः—acts of sacrifice and austerity, दानक्रियाः—acts of gift, च—and, विविधाः—various, क्रियन्ते—are performed, मोक्षकांक्षिभिः—by the seekers of liberation.

25. Uttering "Tat" without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.

With "Tat" with the utterance of 'Tat' (That).

Phalam : fruits of sacrifice, austerity and charity.

Dana-kriya : acts of charity such as gifts of land, gold, rice, clothes, etc.

The immortal soul which transcends the whole world, the three Gunas, the three bodies, the three Avasthas or states, which illumines everything, which is the basis for all, the source of everything is connoted by the word "That." The sages and the aspirants medidate on "Tat." They utter the word "Tat" and say "May all our actions and the fruits of them be in the name of "Tat" (That or Brahman).

Thus they offer all actions and their fruits to Brahman and practise renunciation. They are freed from egoism and the bondage of Karma. They attain Self-realisation through purity of heart caused by selfless, motiveless and desireless actions.

The action that is honoured and charged by uttering OM in the beginning, and that is offered to "That," is-

transformed into the nature of Brahman. "All actions in their entirety, O Partha, culminate in wisdom." (Chapter IV—33). He who does the actions with the spirit of sacrifice becomes Brahman eventually.

"Tat" is symbolic of the presentation of all fruits to Brahman. If you utter "Tat," it tantamounts to saying, "They are not mine." What has been begun with 'OM' is given away with "Tat" to Brahman.

The use of "Sat" is described in the following Sloka :

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।। २६ ।।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ।। २६ ।।

सद्भावे—In the sense of reality, साधुभावे—in the sense of goodness, च—and, सत्—Sat, इति—thus, एतत्—this, प्रयुज्यते—is used, प्रशस्ते—auspicious, कर्मणि—in the (sense of) an act. तथा—so also, सत—Sat, शब्दः—word, पार्थ—O Partha, युज्यते—is used.

26. The word "Sat" is used in the sense of reality and of goodness; and so also, O Partha, the word "Sat" is used in the sense of an auspicious act.

Sat-Bhav : that which is unchanging amidst the changing, that which is permanent amidst the impermanent, that which exists in the past, present and future is Sat; the reality behind the ever-changing names and forms is Sat ; the substratum in which the ever-changing forms inhere is Sat. Meritorious action is Sat.

Sadhu-Bhav : an attribute of harmony with nature, so that the world's cycle moves smoothly.

The word "Sat" is powerful enough to make a defective action perfect and complete. When a good action owing to but one defect is likely to be rendered "Asat" or bad, the use of the word "Sat" makes it free from defects and brings it to a successful termination. The word "Sat" removes the evil quality of the action as it has the power of purifying and rendering the act perfect.

"Sat" is Existence Absolute. 'Sat' is Para-Brahman. "Sat" is the inexpressible symbol of that mysterious, indescribable, illimitable, indivisible, self-luminous, immortal Brahman.

The word 'Sat" is used when you wish to express the reality of an object which is unreal or which is relatively real, as for instance, the birth of a son who is unreal or relatively real, in telling that a man is one of good conduct when his conduct is not good or is only relatively good, and in expressing that an act is auspicious, when it is not auspicious or only relatively auspicious.

Brahman alone is real. Brahman alone really exists. But we say when a son is born to Mr. Govinda that Mr. Govinda's son has come into existence. From the view-point of Brahman or the Existence Absolute, Mr. Govinda's son never exists. The word "Sat" which is only applied to Brahman is used also for Mr. Govinnda's son who is unreal or relatively real. Brahman alone is absolutely good and absolutely auspicious. But the word "Sat" that can be properly applied to Brahman alone who is absolutely good and absolutely auspicious, is applied to a man whose conduct is not good or is only relatively good, or to an act which is not auspicious or which is

only relatively auspicious. The use of "Sat" renders the imperfectly performed acts perfect.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

यज्ञे—In sacrifice, तपसि—in austerity, दाने—in gift, च—and, स्थितिः—steadiness, सत्—Sat, इति—thus. च—and, उच्यते—is called, कर्म—action, च—and, एव—also, तदर्थीयं—in connection with these or for the sake of the supreme, सत्—Sat, इति—thus, एव—even, अभिधीयते—is called.

27. Steadfastness in sacrifice, austerity and gift, is also called "Sat" and, also action in connection with these (for the sake of the Supreme) is called Sat.

If you perform sacrifice, austerity, gift and all actions in a spirit of total surrender to the Lord or the Eternal with purity and sincerety of heart you will attain the highest goal of life or immortality, freedom and eternal bliss. If you do them in the name and for the sake of Brahman you will attain perfection and supreme Peace of the Absolute.

If you put your faith in the glory and power of this name 'OM' or 'OM Tat Sat' you will be freed from the bondage of births and deaths. If you perform any sacrifice, austerity or gift or any action in a selfless and motiveless spirit with Iswararpana Buddhi and if you utter the word "Sat" with Bhav, feeling and faith, you will attain perfection and success in the action.

Even the imperfect and non-sattvic acts of sacrifice, austerity and gift will be turned into perfect and Sattvic ones.

These : Sacrifice. austerity and gift.

अश्रद्धयाहुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

अश्रद्धया—Without faith, हुतं—is sacrificed, दत्तं—given, तपः—austerity, तप्तं—is practised, कृतं—performed, च—and, यत्—whatever, असत्—Asat, इति—thus, उच्यते—is called, पार्थ—O Partha, न—not, च—and, तत्—that, प्रेत्य—hereafter, (after death) न—not, इह—here.

28. Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, it is called "Asat," O Partha ; it is naught here or hereafter (after death).

Asat : That which changes form and has no permanent existence. It does not mean non-existence as such.

Acts of sacrifice, austerity and gift that are performed without faith, under pressure or to prevent some sort of trouble or to gratify a craving are Asat in their nature. They yield no permanent benefit or fruit to anybody.

Any sacrifice, austerity or gift done without dedicating it to the Lord will be of no avail for the doer in this earthly life (here) or in the life beyond (hereafter). It would be as useless as showers of rain falling on rocky ground, or pouring out oblations of ghee in cold ashes. If you have no faith you will become more egoistic and

obstinate. Your heart will become hard. If you perform even hundreds of horse-sacrifices without faith, without the spirit of self-surrender to the Lord, even if you distribute the wealth of the whole world in charity without faith and devotion to the Lord, all would be worthless and useless. The sages will not appreciate such sacrifices or gifts. Energy, money and time are simply wasted.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे "श्रद्धात्रयविभागयोगो"
नाम सप्तदशोऽध्यायः ॥

Thus ends, in the glorious Upanishads of the Bhagavad Gita, the Science of the Eternal, the scripture of Yoga; the dialogue between Sri Krishna and Arjuna the Seventeenth discourse entitled:

THE YOGA OF THE DIVISION OF THREEFOLD FAITH.

अष्टादशोऽध्यायः

EIGHTEENTH DISCOURSE

॥ मोक्ष संन्यासयोगः ॥

The Yoga of Liberation by Renunciation

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

संन्यासस्य—Of renunciation, महाबाहो—O mighty-armed, तत्त्वं—the essence or truth, इच्छामि—(I) wish, वेदितुं—to know, त्यागस्य—of Tyaga or abandonment, च—and, हृषीकेश—O Hrishikesha, पृथक्—severally, केशिनिषूदन—O slayer of Keshi.

Arjuna said :—

1. I desire to know severally, O mighty-armed, the essence or truth of renunciation, O Hrishikesha, as also of Tyaga or abandonment, O slayer of Keshi.

The teaching of the whole of the Gita-Shastra is summed up beautifully in this discourse. This last discourse is a brief masterly summary of all that is told in the previous chapters. Arjuna wishes to know the distinction between "Sannyasa" and "Tyaga".

Kesin : was an Asura whom Lord Krishna slew. Hence Lord Krishna is addressed as "Kesi-Nishudhana" the slayer of Kesin, by Arjuna.

The words 'Sannyasa' and 'Tyaga' have been used here and there in the preceding discourses, but their connotations are not lucidly distinguished. Therefore Lord Krishna explains to Arjuna clearly in the following Sloka the right significance of the two terms.

श्री भगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयोविदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

काम्यानां—(Of) desireful, कर्मणां—of actions, न्यासं—the renunciation, संन्यासं—renunciation, कवयः—the sages, विदुः—understand, सर्वकर्मफलत्यागं—the abandonment of the fruits of all works, प्राहुः—declare, त्यागं—abandonment, विचक्षणाः—the wise.

The Blessed Lord said :

2. The sages understand "Sannyasa" to be the renunciation of works with desire; the wise declare the abandonment of the fruits of all actions as Tyaga.

Kamya Karmani : of works such as the Aswameda (horse-sacrifice etc) which are accompanied with a desire for fruits. The wise declare that 'Tyaga' means abandonment of the fruit of all Nitya and Naimittika works, ordinary and extra-ordinary duties (occasional).

The root meaning of the words "Sannyasa" and "Tyaga" is 'to give up.' The popular usage Sannyasa and Tyaga are more or less synonymous (Paryaya Sabdas). Both mean renunciation. The two words do not mean two altogether distinct things as stone and fruit or jar and cloth (Gata Pata). They convey the same general idea with slight distinction like Gata-Kalasa.

(Objection). It is said that the Nitya and Naimittika actions (ordinary and extraordinary duties) cannot produce any fruits. Why then is the relinquishment of their fruits here mentioned ? It is like mentioning of the relinquishing a barren woman's son.

(Answer.) The objection is not correct. In the opinion of the Lord, ordinary and occasional duties cause their own fruits. (Chapter XVIII—12). Sannyasins alone who have renounced the desire for the fruits of actions cannot get the fruits but other persons will have to reap the fruits of the ordinary actions.

If one renounces all actions after the attainment of Atma-Sakshatkara or Self-realisation and enters into the fourth order of life (Sannyasa) it is called Vidvat-Sannyasa. If one renounces all actions and enters into the order of Sannyasa for the sake of doing Vedanta Vichara of Maha-Vakyas and attaining Self-realisation, it is called Vividisha Sannyasa.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

त्याज्यं—Should be abandoned, दोषवत्—(full of) as an evil, इति—thus, एके—some, कर्म—action,

प्राहुः—declare, मनीषिणः—philosophers, यज्ञदान तपः कर्म—acts of sacrifice, gift and austerity, न—not, त्याज्यं—should be relinquished, इति—thus, च—and, अपरे—others.

3. That action should be abandoned as an evil, some philosophers declare; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished.

Some philosophers who follow the doctrine of the Sankhyas declare that all actions should be abandoned as an evil, even by those who are fit for Karma Yoga.

Doshavat: as an evil: all Karmas should be abandoned as involving evil because they cause bondage (Bandha hetutvat) or that they should be relinquished like passion and other such evil tendencies (Ragadi).

Others declare that the acts of sacrifice, gifts and austerity should not be given up by those who are fit for Karma Yoga. These are the conflicting opinions of some or other, men of great understanding.

Now listen to Me. I will settle this matter and will tell thee how renunciation should be practised.

The subject of discourse here is about the Karma Yogis only but not about those persons who have gone beyond the path of Karma. It is with reference to the Karma Yogis that these conflicting opinions are held but not with reference to the Gyana-Nishtas, the Sannyasins who have risen above all worldly concerns.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

निश्चयं—Conclusion or the final truth, शृणु—hear, मे—my, तत्र—there, त्यागे—about abandonment, भरतसत्तम—O best of the Bharatas, त्यागः—abandonment, हि—verily, पुरुषव्याघ्र—O best of men, त्रिविधः—of three kinds, संप्रकीर्तितः—has been declared (to be).

4. Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas; abandonment, verily, O best of men, has been declared to be of three kinds.

Now the Lord gives his own decisive opinion. It is declared in the Shastras that the Tyaga is of three kinds *viz.*, Sattvic, Rajasic and Tamasic. The Lord alone can teach the real Truth about the subject. Whoever wants to be liberated from the miseries of this world must understand the real nature of renunciation.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

यज्ञदानतपःकर्म—Acts of sacrifice, gift and austerity, न—not, त्याज्यं—should be abandoned, कार्यं—should be performed, एव—indeed, तत—that, यज्ञः—sacrifice, दानः—gift, तपः—austerity, च—and, एव—indeed, पावनानि—purifiers, मनीषिणां—of the wise.

5. Acts of sacrifice, gift and austerity should not be abandoned, but should be performed; sacrifice, gift, and also austerity are the purifiers of the wise.

Acts of sacrifice, gift and austerity purify the hearts of those who have no desire for fruits. These acts are considered obligatory and ought to be performed. Actions that are skilfully performed lose their binding power and free a man from earthly bondage. Now, O Arjuna, I will explain to thee that skilful way by which actions can destroy the effect resulting from them.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

एतानि—These, अपि—even, तु—but, कर्माणि—actions, संगं—attachment, त्यक्त्वा—leaving, फलानि—fruits, च—and, कर्तव्यानि—should be performed, इति—thus, मे—my, पार्थ—O Partha, निश्चितं—certain, मतं—belief, उत्तमं—best.

6. But even these actions should be performed leaving aside attachment and the fruits, O Partha; this is my certain and best belief.

This is a summary of the doctrine of Karma Yoga enunciated before on several occasions. The fault or the defect of Karma is not certainly in the Karma itself but is in the expectation of fruit and attachment.

Etani-api: Even these; sacrifice, charity and austerity also, in the same way as other desireless actions. 'Even these' refer to acts of sacrifice, charity and austerity. Actions that are performed in a disinterested spirit without attachment and idea of agency, do not stand in the way of your obtaining emancipation. When actions are done without expectation of fruits, Rajas and Tamas are destroyed and the mind is filled with Sattva

or purity. Actions done with the spirit of Nishkamya Karma Yoga and with discrimination are instrumental in destroying the bonds of action.

The Lord said ; "Hear from Me the conclusion or the final truth about this abandonment," (XVIII-4). Then He said with all the force of His authority that acts of sacrifice, gift and austerity should not be given up as they are the purifiers of the wise. "Even these actions should be performed," etc., is only the conclusion of what the Lord has stated in XVIII-4.

The word "Api" (Even) implies that the acts of sacrifice, charity and austerity should be done by an aspirant although they bind one who has attachment for the actions and a desire for their fruits.

Just as the seeds of trees can be rendered barren by being scorched, so the aspirant burns the fruit-bearing tendency of Karmas through the abandonment of the desire for fruit.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

नियतस्य—Obligatory, तु—verily, संन्यासः—renunciation, कर्मणः—of action, न—not, उपपद्यते—is proper, मोहात्—from delusion, तस्य—of the same, परित्यागः—abandonment, तामसः—Tamasic, परिकीर्तितः—is declared.

7. Verily the renunciation of obligatory action is not proper ; the abandonment of the same from delusion is declared to be Tamasic.

Renunciation of obligatory action is not proper because it is purifying in the case of an ignorant man. Should a man renounce actions that he should perform as a duty, such renunciation can only be of the quality of darkness. Prescribed duties must not be abandoned and if any one does so, he is certainly deluded by ignorance. Tamas is ignorance.

Niyata : prescribed according to one's religion. To hold that a duty is obligatory and then to relinquish it is indeed self-contradictory.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

दुःख—(It is) painful; इति—thus, एव—even, यत्—which, कर्म—action, कायक्लेश भयात्—from fear of bodily trouble, त्यजेत—abandons, सः—he, कृत्वा—performing, राजसं—Rajasic, त्यागं—abandonment, न—not, एव—even, त्यागफलं—the fruit of abandonment, लभेत—obtains.

8. He who from fear of bodily trouble abandons action, because it is painful, thus performing a Rajasic abandonment, obtains not the fruit of abandonment.

Fruit *i. e.*, Moksha or emancipation which is the fruit of renunciation of all actions accompanied with wisdom.

Determination and persistence are required for the performance of religious duties and actions. One may begin an action but he may relinquish it before it is completed on account of some difficulties or bodily suffering.

Kim Puna Sattvica Tyagaha : What then is the Sattvic renunciation ? The Lord says in the following verse.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
संगं त्यक्त्वाफलं चैव स त्यागः सात्त्विकोमतः ॥ ९ ॥

कार्यं—Ought to be done, इति—thus, एव—even, यत—which, कर्म—action, नियतं—obligatory, क्रियते—is performed, अर्जुन—O Arjuna, संगं—attachment, त्यक्त्वा—abandoning, फलं—fruit, च—and, एव—even, स—that, त्यागः—abandonment, सात्त्विकः—Sattvic (pure), मतः—is regarded.

9. Whatever obligatory action is done, O Arjuna, merely because it ought to be done abandoning attachment and also fruit, that abandonment is regarded as Sattvica (pure).

A man of pure nature performs actions that have fallen to his lot in accordance with his capacity and his inherent nature. He is not filled with the pride that he is the performer of such actions nor does he hope for any gain therefrom.

An ignorant man may think that the obligatory duties may produce their fruits for the performer by causing self-purification and preventing Pratyavaya or the sin of omission or non-performance. This sort of thinking and expectation of fruits also must be abandoned. Abandonment of the fruits of works is praised in this verse.

When a man does obligatory duties without agency and with Nishkamya Bhav his mind is purified, his Anatahkarana is prepared for the [illegible] the Divine

Light or the dawn of self-knowledge. He gradually becomes fit for devotion to knowledge (Gyana Nishta).

The aspirant or seeker after liberation should be prepared to undergo physical sufferings. All acts of self-discipline and self-sacrifice entail bodily suffering.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न—Not, द्वेष्टि—hates, अकुशलं—disagreeable, कर्म—action, कुशले—to an agreeable one, न—not, अनुषज्जते—is attached, त्यागी—the abandoner, सत्वसमाविष्टः—pervaded by purity, मेधावी—intelligent, छिन्नसंशयः—with his doubts cut asunder.

10. The abandoner pervaded by purity, intelligent and with doubts cut asunder, hates not a disagreeable work nor is he attached to an agreeable one.

All actions are equally welcome to the relinquisher. He is not affected by either pleasure or pain. He is not elated at performing pleasant actions nor does he find unpleasant when he does disagreeable actions. He hates not evil action, nor is he attached to a good one. He has neither aversion to painful action nor attraction for the pleasant action. As he has no attachment for any action and its fruit he will do any action desirable or undesirable, pleasant or unpleasant, for the welfare of all beings and creations.

Akusalam Karma: Disagreeable work or evil action, the Kamya Karma or work done with expectation of fruits which becomes the cause of Samsara by producing a body (Asobhanam Kamyam Karma Sareerarambha Dwareena

Samsara Karanam). He does not hate an evil action, thinking "of what use is it ?

Kusale : Subena Nitya Karmani ; to good one ; Nitya Karma, obligatory action. He has no attachment for it by thinking that it leads to Moksha or salvation by purifying the heart and consequently giving rise to dawn of knowledge and to devotion in knowledge (Gyanotpatti - tannishta Hetutvena Moksha Karanam idam iti evam na anushajjate).

When one abandons attachment to action and desire for its fruit and performs obligatory works vigorously, his heart is filled with Sattva or purity which produces Viveka or discrimination between the real and the unreal, the permanent and the impermanent. Then he attains knowledge of the Self or Brahma Gyana which dispels doubts caused by Avidya or ignorance. He now realises that the only means of attaining the supreme undying bliss or eternal peace or immortality is knowledge of the Self. This rents asunder his doubt. What is the nature of doubt ? Whether Brahman exists or not ? Whether the Upanishads deal with Saguna Brahman or Nirguna Brahman ? Whether the individual soul is identical with the Supreme soul or not ? Whether I will be able to realise the Self or not ? Whether any of the Karmas *viz.*, Sanchit (accumulated), Agami (current) and Prarabdha will affect me or not ? Does Kartritwa Bhoktritwa Samsara belong to Atma or Antahkarana ? Is the means for liberation, (Moksha-Hetu) Yoga, Upasana (worship), or Karma (action) or Atma Sakshatkara (knowledge of the Self) ? What is Moksha ? Is it Atma Sakshatkara

or Self-realisation (Kaivalya Moksha) or the attainment of Salokya, Sameepya, Sayujya Muktis or states ?

When his heart is filled with Sattva he is neither attached to a good action, nor does he hate an evil action.

When a man practises Karma Yoga he gets purity of heart and through purity of heart knows himself to be the immutable actionless Self who is destitute of birth or change (Janmadi vikriya rahitena niskriyam Atmanam). Then he abandons all action in thought. He remains without acting or causing others to act (Sarva Karmani Manasa Sannyasya—Naiva Kurvan Na karayan Aseeno). He attains devotion to knowledge (Gyana Nishta) and freedom from action (Naishkarmya state). The purpose of the Karma Yoga described above has been taught in this Sloka.

Medhavi : he who is endowed or united with Medha. He is a Sthithaprajna. What is Medha then ? Medha is Brahmatma Aikya Gyana caused by meditation on the right significance of "Tat Twam Asi" or "Aham Brahma Asmi" Mahavakya (Mahavakya Janya) which is free from the three kinds of doubts *viz.*, Samsaya Bhavana, Asambhavana, Vipareeta Bhavana and by the practice of the four means and service of Brahma Srotri-Brahma Nishta Guru and hearing the Srutis from the Guru.

Such a Medhavi will not think that evil actions and prohibited actions which bind an Agyani or an ignorant man will be unfavourable to him. He will never think that these actions will bind him if he performs them because he is above good and evil, virtue and vice, right and wrong. He has no idea of agency or Kartrutwa

Abhimana; he feels that he is a Krita-kritya or one who has done all actions. He has no idea of good and evil, virtue and vice, right and wrong.

This does not mean that he will do wrong actions. As his will is one with cosmic will, whatever actions he performs will be in accordance with the injunctions of the Sastras. He will never deviate even a fraction of an inch from the rules of the scriptures or Smritis. The Lord only works through his mind and senses as he has no individual will.

Raga-Dwesha (like and dislike) is the means to induce man to do actions. As Raga-Dwesha is absent in a sage or Medhavi, he can renounce the fruits of all Karmas (Sarva Karma Phala Tyaga) and all Karmas as well (Sarva Karma Parityaga).

An ocean remains calm amidst stormy waves. Even so a Sattvic man remains calm amidst adverse or stormy conditions of life. He regards that the happenings of life are inevitable. He acts in a variety of ways but he is not disturbed as he has a balanced and disciplined mind.

There must be no hatred to unpleasant or disagreeable action that brings bodily suffering, danger or unlucky results or untoward consequences, when it is the action demanded from above and from within us, when it is the work that should be done (Kartavyam Karma). You will have to accept such a work also with a willing heart and work with heart and soul. You must have a profound and comprehensive understanding of its need and meaning also. Arjuna failed to understand in the

beginning the deep significance and need of the work given by the Lord. He brought his own foolish philosophy. He failed to do his Kartavya Karma because he thought it was an unpleasant or disagreeable action to kill people, because he was ignorant; but in the end when his eyes were opened by the valuable teachings of the Lord, he understood the need and meaning of the work, although it appeared to him as disagreeable and unpleasant in the beginning and said, "Destroyed is my illusion. I have gained knowledge through Thy grace, O Atchyuta. I am firm, my doubts are gone. I will act according to Thy word."

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफल त्यागी सः त्यागीत्यभिधीयते ॥ ११ ॥

न—Not, हि—verily, देहभृता—by an embodied being, शक्यं—possible, त्यक्तुं—to abandon, कर्माणि—actions, अशेषतः—entirely, यः—who, तु—but, कर्मफलत्यागी—relinquisher of the fruits of actions, सः—he, त्यागी—relinquisher, इति—thus, अभिधीयते—is called.

11. Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the fruits of actions is verily called a relinquisher.

He who has assumed a human body and who yet grumbles to perform actions is verily a fool. Can fire that is endowed with heat as its natural property ever think of getting rid of it? So long as you are living in this body you cannot entirely relinquish action. Lord Krishna says to Arjuna, "Nor can any one, even for an

one driven to action by the qualities born of nature." (Chapter III—5) Prakriti or Swabhava will urge you to do actions. You will have to abandon the idea of agency and the fruits of actions. Then you are quite safe. No action will bind you.

The ignorant man who identifies himself with the body and who thinks that he is himself the doer of all actions should not abandon actions. It is impossible for him to relinquish actions. He will have to perform all prescribed duties by relinquishing their fruits.

Deha-bhrita : an embodied being ; a body-wearer i.e , he who identifies himself with the body (Dehatmabhimanavan). A Viveki or he who discriminates between the real and the unreal, the permanent and the impermanent cannot be called a body-wearer, because he does not think that he is the doer of actions—Vide Chapter II—21, (who knoweth Him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain) ?

When the ignorant man who is qualified for action does prescribed duties, relinquishing the desire for the fruits of his actions, he is called a relinquisher (Tyagi), although he is a doer of actions. This title Tyagi is given to him for the sake of courtesy (Sthuthiabhiprayena).

The relinquishment of all actions is possible for him alone, who has attained Self-realisation (Paramartha Darshinaeva), who is therefore not a body-wearer i.e., does not think that the body is Atma or the self (Adehabrita Dehatmabhavarahitena). [Vide III—5.]

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

अनिष्टं—Unwished or disagreeable or evil, **इष्टं**—wished or agreeable or good, **मिश्रं**—mixed, **च**—and, **त्रिविधं**—threefold, **कर्मणः**—of action, **फलं**—fruit, **भवति**—accrues, **अत्यागिनां**—to non-abandoners, **प्रेत्य**—after death, **न**—not, **तु**—but, **संन्यासिनां**—to abandoners, **क्वचित्**—ever.

12. The threefold fruit of action, evil, good and mixed, accrues after death to non-abandoners, but never to abandoners.

One fruit (of action) is pleasant, another is unpleasant, while the third is a mixture of both. Those in whom good actions preponderate are reborn as Gods. Men of evil lives are reborn into the animal or vegetable kingdoms. If their actions are equally good and bad, they are reborn into the human kingdom. These distinctions of evil, good and mixed do not exist for the Jivanmukta or liberated sage who has gone beyond the bonds of Karma by destroying egoism, and annihilating the idea of agency, and by abandoning the hope of fruits of actions.

The action of a renouncer does not generate desire or attachment thereto. Therefore after death he is not born again. The actions that are performed without any desire for fruit can bring no bondage to the man at any time.

He who has surrendered the fruits of all his works to the Lord is free from the bondage of Karma. Some kind of action is inevitable and natural for all beings, but the Tyagi or the relinquisher abandons the fruit of actions.

Phala : fruit ; this is caused by the operation of various external factors. This is brought forth by Avidya, ignorance (Avidya Kritam). It is like jugglery (Indrajala mayoupamam), very delusive (Mahamohakaram). The term 'Phala' denotes something that quickly passes away, something not real, not solid.

Karma : action (Dharma and Adharma, virtue and vice).

Evil : such as hell (Naraka), the animal kingdom, etc.

Good : such as the Devas.

Mixed : good and evil mixed together in one ; the humanity.

The non-relinquishers or the unenlightened only reap these three sorts of fruits. The real Sannyasins (Paramartha Sannyasins) who belong to the highest order of Sannyasins (Paramahamsa Parivrajakas) who are ever engaged in meditation on the pure, immortal Self, who are solely devoted to knowledge (Gyana Nishta), who rest in their own Satchitananda Swaroop do not get any fruits as the fire of knowledge has burnt Avidya and their effects, which are the seeds of Samsara.

A Jivanmukta only or the sage who has attained knowledge of the Self, who has no identification with the body can totally relinquish all actions. He knows

that Atma is actionless (Nishkriya) and that action is attributed to the Self by Avidya. The ignorant man who identifies himself with the body cannot abandon actions. He thinks that he is the agent or the doer of all actions and expects to attain fruits for his actions and so he is born again and again in this world to reap the fruits of his actions.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

पञ्च—Five, एतानि—these, महाबाहो—O mighty-armed, कारणानि—causes, निबोध—learn, मे—from Me, सांख्ये—in the Sankhya, कृतान्ते—which is the end of all action, प्रोक्तानि—as declared, सिद्धये—for the accomplishment, सर्वकर्मणां—of all actions.

13. Learn from Me, O mighty-armed, these five causes as declared in the Sankhya system for the accomplishment of all actions.

The Self has no connection whatever with activity. Prakriti does everything. The Self is the silent witness. He remains indifferent. The whole superstructure of human activity is the result of the five well-defined causes which are enumerated in the following verse.

Etani : These : which are going to be mentioned.

Sankhya : Vedanta (the Upanishads). Knowledge of the Self as taught in the Vedanta puts an end to all actions. This is the reason why the term 'Kritante' the end of actions is used here. When the knowledge of the Self arises all actions terminate This is taught in Chapter II, Sloka 46 :

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

"To the Brahmana who has known the Self, all the Vedas are of so much use as is a reservoir in a place where there is a flood everywhere." "Sarvakarmakhilam Partha Gyane Parisamapyathe......all actions in their entirety, O Partha, culminate in knowledge" (Chapter IV—33). Vedanta, therefore, which imparts Brahma Gyana or knowledge of the Self, is the "end of action." A Jivanmukta who has attained knowledge of the Self in accordance with the instructions laid down in the Vedanta becomes a Krita-Kritya (one who has done all actions, has nothing more to do).

अधिष्टानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

अधिष्टानं—The seat or body, तथा—also, कर्ता—the doer, करणं—the senses, च—and, पृथग्विधं—various, विविधाः—various, च—and, पृथक्—different, चेष्टा—functions, दैवं—the presiding deity, च—and, एव—even, अत्र—here, पञ्चमं—the fifth.

14. The seat or body, the doer, the various senses, the different functions of various sorts, and the presiding deity also, the fifth.

Now listen to the characteristics of these five: of them the body is the first. It is termed the support or the seat. The body is the seat of desire, hatred, happiness, misery, knowledge and the like. The Jiva experiences through the body the pleasure and pain that arise through

contact with matter. Ahankar is the agent or the doer or the enjoyer. Prakriti does actions but through delusion the Jiva or the individual soul takes to himself the credit of their execution and therefore he is called the Agent.

Karta: the enjoyer putting on the nature or properties of the Upadhi with which he comes in contact.

Karanam Pradhakvidham: various organs such as the organ of hearing by which the Jiva or the individual soul hears the sound, etc.; organs of knowledge and action and the mind.

Prathak Chesta: functions of the Prana such as inhalation and exhalation.

Vividhascha: of various sorts: twelve in number.

Daivam: the presiding deity such as the Aditya and other Gods by whose help the eye and the other organs do their respective functions; destiny.

Cheshta: play of energy in the organs or senses during action.

Absence of any of these factors will make action impossible.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्यहेतवः ॥ १५ ॥

शरीरवाङ्मनोभिः—By (his) body, speech and mind, यत्—whatever, कर्म—action, प्रारभते—performs, नरः—a man, न्याय्यं—right, वा—or, विपरीतं—the reverse, वा—or, पञ्च—five, एते—these, तस्य—its, हेतवः—causes.

15. Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

Nyayam : right ; not opposed to Dharma, taught in the scriptures ; justifiable.

Vipareetam : the opposite ; what is opposed to Dharma and opposed to Shastra ; unjustifiable. Even those actions,—the act of twinkling and the like (Nimishatha Chestadhi Je-evanahetu), which are the necessary conditions of life are indicated by the terms "the right or the reverse," as they are the effects of the past Dharma and Adharma (Purvakrita Dharma Adharmayoho.

Tasya Hetava : its causes ; the causes of every action.

(Objection) : In the previous Sloka it is said that the body actor, the various organs, etc., are the necessary factors in every action. Why do you then make a distinction in actions by saying "whatever action a man does by the body, speech or mind" ?

(Answer) In the performance of every action, one of the three, body, speech or mind, has a more prominent share than the rest ; while seeing, hearing and other activities which accompany or go along with life (Jivalakshanam) are subordinate to the activity of that one.

Therefore all actions are classified under three groups and are spoken of as done by the body or speech or mind (Kayika, Vachaka and Manasic Karmas or actions). The fruit of an action also is enjoyed through the body, speech and mind and one of the three takes a more pro-

minent share than the rest. Therefore it is proper to say, "whatever action a man performs by his body, speech and mind."

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

तत्र—There (the case), एवं—thus, सति—being, कर्तारं—as the agent, आत्मानं—the Self, केवलं—alone, तु—verily, यः—who, पश्यति—sees. अकृतबुद्धित्वात्—owing to untrained understanding, न—not, सः—he, पश्यति—sees, दुर्मतिः—of perverted intelligence.

16. Now, such being the case, verily he who—owing to untrained understanding—looks upon his Self, which is isolated, as the agent, he of perverted intelligence, sees not.

Atma or Brahman or the Self is always actionless (Nishkriya, Akarta, Akriya). He is unattached (Nirlipta, Asanga, Asakta) like ether. He is always the silent witness (Drishta, Sakshi). He is the spectator of activity. The egoistic man of little understanding only thinks that he is the real agent and so he is bound by actions. He takes again and again birth to reap the fruits of his actions. For him who considers the body as consciousness, God or Atma, it naturally follows that the Self is the agent or the doer. He who identifies himself with the body, who has taken the body as the pure self, has cast a net over himself, and he leads a deluded life of utter ignorance. He is bound by the fetters or bonds of Karma. He is ever shut up in the prison house of this body.

He who has not united himself with the Buddhi (Akrita-Buddhi, who has got an impure or untrained understanding, who regards the Self as the actor or the agent is certainly a man of perverted intelligence. He is deluded. He is really a blind man. He sees not though he has eyes. He does not behold the essence of things. He has no idea of the supreme Tattva which is itself actionless, which ever stands as a silent witness of the activities of all minds, and all organs of all beings; which moves the minds, organs and Pranas and the bodies to action, just as the magnet makes the iron pieces to move. He does not behold the truth about the Self and action.

Durmati : Evil-minded person ; a man of perverted intellect or undeveloped reason. He thinks that he alone is the doer or agent. He does not understand anything. He has no knowledge of the actionless, pure, self-luminous self.

The ignorant man of untrained understanding identifies himself with the five causes and regards the pure actionless Self or Atma as the agent or doer of the actions which are really done by these five causes. What is the reason for this ? Why does he regard them so ? Because he is not endowed with a pure and subtle intellect : his understanding (Buddhi) has not been trained in the practice of Vedanta ; he is not equipped with the four means of Salvation ; his intellect has not been trained by the teaching of the preceptor or spiritual teacher, in the methods of logical reasoning.

He who considers that the pure actionless Atma or the Self as the agent or the doer is certainly a man of

untrained understanding. He has no knowedge of the actionless Atma and action. Therefore he is a man of perverted intelligence. His intellect works or moves in the wrong direction. His intellect moves in the sensual grooves or avenues. His intellect runs like the vicious horse and leads to birth and death.

He does not perceive or cognise the Truth though he has eyes, though he sees. He sees the external, gross illusory, ever-changing, perishable objects only. He does not behold the one immortal, unchanging all-blissful essence, which is the basis or substratum for everything. He is like the man with jaundiced eyes who sees all objects tinged with yellow colour, or like the man suffering from Timira of the eyes who beholds many moons, or like the man who thinks that the moon moves when the clouds move, or like the man who, seated in the train imagines that the trees are moving when the train is really moving. (Vide V—15 ; XIII—30).

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

यस्य—Whose, न—not, अहंकृतः—egoistic, भावः—the notion, बुद्धिः—intelligence, यस्य—of whom, न—not, लिप्यते—is tainted, हत्वा—having slain, अपि—even, सः—he, इमान्—these, लोकान्—people, न—not, हन्ति—slays, न—not, निबध्यते—is bound.

17. He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil) though he slays

these people, he slayeth not nor is he bound (by the action).

I will explain to thee, O Arjuna, the characteristics of the man who has transcended activity, who has gone beyond the bonds of Karma.

When selfishness and egoism are destroyed, when desire and personal gain are renounced, actions cannot bind a man. He knows that the Atman or the Self is not destroyed when the body perishes. He has no idea of agency. The act of killing itself, in his case, becomes one necessary for world harmony. His killing without desire is like the killing of a murderer by the executioner and the judge on behalf of the community for the preservation of the peace and harmony.

He who has a trained intellect, pure understanding, and developed reason, who has a knowledge of the Shastras, who has devoted himself to the study of the scriptures, who is equipped with the knowledge of logic, who is well-trained by the instructions of his preceptor, is absolutely free from the egoistic notion that "I am the agent or the doer." He knows pretty well that Prakriti or Guna or Swabhava does everything. He thinks thus, 'I am the silent witness of all activities. I am Akarta (non-doer). These five the body, the actor, etc., which are superimposed on the pure actionless Self through Avidya are the causes of all actions. I do not do any thing. The senses move amongst sense-objects. The qualities or Gunas move amidst the qualities. I know the essence of the divisions of the qualities and their functions. I am in essence without limbs (Niravayava).

How can action or work be ascribed to me? I am without hands, without legs, without feet, without breath and without mind. I am ever pure, spotless and immovable and immutable." He will never repent thus, "I have done a wrong action. I ought to have done like this. I have done an evil action. I will go to hell." He is always wise. He can never do a wrong action. His will has become one with the cosmic will. His will has become blended with the will of the Ishwar. Whatever he does is done by Ishwar only. He has no will of his own. He sees rightly. Though he kills he does not commit any act of killing. He is not bound by the fruit of vicious action as an effect of that act. He is beyond good and evil, beyond the pairs of opposites, as he has knowledge of the Self.

(Objection). The statement that "though he kills these people, he does not kill" is self-contradictory.

(Answer). This objection is really not tenable. From the worldly view-point the Lord says, "though he kills" because man identifies the Self with the body, etc., and thinks "I am the killer." From the transcendental point of view explained above the Lord says, "He kills not, he is not bound."

(Objection). The self acts in conjunction with the body, etc. "He who looks upon his self, which is isolated, as the agent." XVIII—16.

(Answer). This objection also cannot stand. As the omnipresent ether is not affected by reason of its subtlety, so seated everywhere in the body the Self is not affected. This immortal immutable, changeless, formless, attributeless Self, though seated in the body, does not act,

and is not affected, just as the crystal is not affected by the red colour of the flower that comes in contact with it, just as the sun is not affected by the diseases of the eye. A thing that changes only can join with others and become the agent. The Atman or the Supreme Self is always isolated, independent and free. "Avikaryoyam Uchyate." This Atma is Immutable (Chapter II—25) "Guna Guneshu Vartante—the qualities move amid the qualities" (Chapter III—28). "Sareerasthopi na Karothi —though seated in the body he acts not." (XIII—31). "Gunaireva Karmani Kriyante—actions are wrought by Gunas." (Chapter III—27). You will find in Bri. Upa. 4.3.7. "Dhyayateeva Olayateeva—It meditates as it were. It moves as it were." By reasoning also we may establish the same thus:

The Self is indivisible (Akhanda), all-pervading (Vyapak, Vibhu), infinite (Aparichinna, Ananta), limbless (Niravayava), without parts (Nishkala), independent (Swatantra), ever free, (Nitya-Mukta), Immutable (Avyaya). Therefore the actions of the body can never be ascribed to the agency of the Self. Verily the actions of one cannot go to another who has not done it. Just as blue colour cannot belong to Akasa, silver to mother-of-pearl, water to mirage, so also what is ascribed to the Self or Atma by Avidya cannot really belong to Him. The changes that occur in the body pertain to the body but not to the pure actionless Self who is always the spectator or the silent witness (Sakshi, Drishta). Therefore it is right to say that the wise man who is free from egoism and all impurities of the mind, neither kills nor is bound, though he kills."

In chapter II—19, the Lord started the proposition, "He slayeth not, nor is he slain." In Chapter II—20, He said, "The Self is unborn, perpetual, eternal, ancient; the self is not slain when the body is killed." The Lord has touched here and there that the Self is not affected by works, that there is no necessity for the wise man for doing actions. He now concludes (Upasamhara) that the sage "kills not, nor is he bound," and sums up the teaching of the Gita. The teaching of the Gita has been concluded in this Sloka. The Sannyasins who are free from egoism are not affected by the Karmas. The three-fold fruit of action *viz.*, evil, good and mixed (Chapter XVIII—12) does not accrue to them. Those worldly-minded persons who work with egoism and expectation of fruits are tainted by the works. They are forced to enjoy the fruits of their actions and to take births again and again. (Vide II—19, V—7).

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं—Knowledge, ज्ञेयं—the knowable, परिज्ञाता—the knower, त्रिविधा—threefold, कर्मचोदना—impulse to action, करणं—the organ, कर्म—the action, कर्ता—the agent, इति—thus, त्रिविधः—threefold, कर्मसंग्रहः—the basis of action.

18. Knowledge, the knowable and the knower form the threefold impulse to action; the organ, the action, the agent, form the threefold basis of action.

Knowledge, the knower and the thing to be known, are the seed of this world. This is known as Triputi or

the triad. It is the conjunction of these three *viz.*, knowledge, the knowable, and the knower, that impels a man to threefold action *viz.*, actio n of mind, speech and body. This triad is the driving force of all activities of man. He rejoices at the sight of palatable sweetmeats and delicious fruits but is terrified at the sight of a cobra or tiger. The sight of pleasant or unpleasant objects affects him and he attempts either to possess the agreeable objects or avoid the disagreeable ones.

The Antahkarana or the internal instrument consists of mind, intellect, subconscious mind or Chitta and egoism. The ear, the skin, the eye, the tongue, the nose are the five organs of knowledge. The Jiva, propelled by these five senses is led into activity. He does actions with the help of the five organs of action *viz.*, speech, hands, feet, genitals and anus.

Gyanam: any knowledge, knowlege in general; knowledge of worldly objects, etc.

Gyeyam: the objects known; objects in general.

Parigyata: the knower, the experiencer or enjoyer, putting on the nature of the Upadhi, a creature of Avidya (Upadhi Lakshana Avidya Kalpitha Bhokta). This triad forms the three-fold impulse to ail action, to action in general. Performance of an action in order to get a thing or to avoid an object is possible only when there is the conjunction of the three *viz.*, knowledge, knowable, and knower.

Karanam: the organ; that by which something is done. The actions done by the five causes of action *viz.*, body, which are grouped under the three classes according

to their respective seats *viz.*, mind, speech and body are all due to the interplay of the organ, etc.

Kartha : the agent or the doer ; he who sets the organs in motion or action (Karana Vyapara) and puts on the nature of the Upadhi or vehicle in which he acts. All actions inhere in these three and they are therefore said to form the basis or the threefold constituents of action.

As action, the various factors of action and the fruits are all made up of the Gunas, the Lord describes in the following Slokas the threefold distinctions of each according to the three Gunas, Sattva, Rajas and Tamas.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

ज्ञानं—Knowledge, कर्म—action, च—and, कर्ता—actor, च—and, त्रिधा—of three kinds, एव—only, गुणभेदतः—according to the distinction of Gunas, प्रोच्यते—are declared, गुणसंख्याने—in the science of Gunas (Sankhya Philosophy), यथावत्—duly, शृणु—hear, तानि—them, अपि—also.

19. Knowledge, action and actor are declared in the science of Gunas (Sankhya Philosophy) to be of three kinds only, according to the distinction of Gunas; hear them also duly.

The three qualities overpower the whole of creation with their special nature and bring it entirely under their control. The nature of action, the actor and his knowledge are threefold according to the Guna that is predominent. If all the three are Sattvic, then the action will not bind the man.

Kartha : doer of actions.

The science of Gunas here referred to is Kapilas' system of philosophy. Though the Sankhya system is opposed to Vedanta with reference to the Supreme Truth *viz.*, the oneness or non-duality of Brahman ! Yet it is an authority on the science of Gunas.

Yathavacchrunu tanyapi : hear them also duly.

I shall describe knowledge, action and actor, also their various distinctions caused by different Gunas, scientifically and rationally. Hear my teachings, O Arjuna, with rapt attention. You will be immensely benefitted.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

सर्वभूतेषु—In all beings, येन—by which, एकं—one, भावं—reality, अव्ययं—indestructible, ईक्षते—(one) sees, अविभक्तं—inseparate, विभक्तेषु—in the separated, तत्—that, ज्ञानं—knowledge, विद्धि—know, सात्त्विकं—Sattvic (pure).

20. That by which one sees the one indestructible Reality in all beings, unseparated in the separated—know thou that knowledge as Sattvic (pure).

That knowledge that sees no difference in all objects that are perceived is pure. The seer beholds the one all-pervading imperishable substance or essence behind the seeming diversity of objects. He beholds unity in diversity, one in many, all in one. He sees that all the diverse objects are rooted in the one

Bhava : Reality ; the one Self.

Sarvabhuteshu : in all beings ; from Avyakta or the unmanifested down to the Sthavara or unmoving objects.

Avyayam : indestructible ; inexhaustible ; unchangeable ; which cannot be exhausted either in itself or in its properties ; Kutastha Nityam or immutable.

Just as Akasa or ether is indivisible, so also the Self is indivisible. Atma is the same in all bodies. Atma is one common consciousness in all bodies. Atma is not different in different bodies. Atma is one homogeneous indivisible essence or subtance in all bodies, in all beings. Know thou, O Arjuna, this direct and right perception of the non-dual Atma or (Adwaitatmadarshanam) as Sattvic or pure. (Vide XIII—16, XVIII—30 ; XIII—28).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

पृथक्त्वेन—As different from one another, तु—but, यत्—which, ज्ञानं—knowledge, नानाभावान्—various entities, पृथग्विधान्—of distinct kinds, वेत्ति—knows, सर्वेषु—(in) all, भूतेषु—in beings, तत्—that, ज्ञानं—knowledge, विद्धि—know, राजसं—Rajasic.

21. But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Rajasic.

Knowledge which sees : As knowledge cannot be an agent, this should be interpreted to mean " Knowledge by which one sees."

Entities : selves or souls.

Different from one another : regarding them as different in different bodies.

The knowledge that is led by the idea of separateness is passionate. Enveloping as it does with the veil of separateness, the manifold creation, it deludes even the wise man. Owing to passionate knowledge beings appear to be separate and the perception of unity is also lost sight of. That knowledge which beholds multiplicity in created objects and differentiates them as being small or great, according to their form and size, is of passionate nature and tainted. A man with passionate knowledge sees diversity everywhere. He beholds the many only.

Now I will explain to thee, O Arjuna, knowledge that is of the quality of darkness in order that thou mayest avoid it.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

यत्—Which, तु—but, कृत्स्नवत्—as if it were the whole, एकस्मिन्—one single, कार्ये—to effect, सक्तं—attached, अहैतुकं—without reason, अतत्त्वार्थवत्—without foundation in Truth, अल्पं—trivial, च—and, तत्—that, तामसं—Tamasic (dark), उदाहृतं—is declared.

22. But that which clings to one single effect as if it were the whole, without reason, without foundation in truth, and trivial, that is declared to be Tamasic (dark).

The knowledge which regards that each and every object and being exists by itself and is perfect by itself is Tamasic.

One single effect : Such as the body, thinking it to be the Self or Atma or an idol, taking it for God and thinking that there is nothing higher than that.

The naked Sramankas (the Jains) consider that the soul dwells in the body and is of the same size as that of the body. Some regard that Ishwara is a mere piece of stone or wood. Such sort of knowledge is really not based on reason. It does not see things in their true light. Such knowledge is narrow (Alpa) as it is not founded on reason. It produces very small results also (Alpa Phal). It extends over a limited area and is not all-comprehensive (Alphavishayavat). This knowledge is said to be Tamasic, as it is found in Tamasic persons who are devoid of the power of discrimination (Avivekins).

नियतं संगरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

नियतं—Ordained, संगरहितं—free from attachment, अरागद्वेषतः—without love or hatred, कृतं—done, अफलप्रेप्सुना—by one not desirous of the fruit, कर्म—action, यत्—which, तत्—that, सात्त्विकं—Sattvic (pure), उच्यते is declared.

23. An action which is ordained, which is free from attachment, which is done without love or hatred by one not desirous of the fruit, that action is declared to be Sattvic (pure).

Niyatam: ordained: obligatory (Nitya). One is not excited to perform an action through love or hatred.

Sangarahitam: Asaktivarjitam—free from attachment.

This is a pure act. The performer of pure action experiences great joy. He does his duty or any other work whole-heartedly not caring for the fruit but offering it willingly at the feet of the Lord. He works in accordance with the dictates of scriptures. Now I will explain to thee, O Arjuna, the nature of an action which is Rajasic or passionate. Do thou listen to Me with rapt attention.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

यत्—Which, तु—but, कामेप्सुना—by one longing for desires, कर्म—action, साहंकारेण—with egoism, वा—or, पुनः—again, क्रियते—is performed, बहुलायासं—with much effort, तत्—that, राजसं—Rajasic (passionate), उदाहृतं—is declared.

24. But that action which is done by one longing for desires, or again with egoism, or with much effort, that is declared to be Rajasic (passionate).

A passionate man performs various sorts of selfish actions. He boasts of his actions in public. Passion prompts him to do actions. He can never work without expectation of fruits.

Kamepsuna : Palaprepsuna : The Rajasic or passionate man expects pleasures as fruits of action. A Jivanmukta or liberated sage only is absolutely free from egoism. He will not dream even to long for the fruit of an action, because all his desires are gratified by realisation of Brahman. He is an Apta Kama. Apta Kamasya Kaa spriha ? How can there be longing or craving in a sage in whom all desires are gratified or burnt by the fire of knowledge ?

Even the performer of a pure act who has no knowledge of the Self is egoistic. If such be the case, the Rajasic and Tamasic workers are much more egoistic. In worldly parlance we speak of a Srotriya or a learned Pundit, " This Pundit is a very modest, unassuming, unegoistic Brahmin."

Now listen, O Arjuna, to the characteristics of action that is of darkness.

अनुबन्धं क्षयंहिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

अनुबन्धं—Consequence, क्षयं—loss, हिंसां—injury, अनपेक्ष्य—without regarding, च—and, पौरुषं—(one's own) ability, मोहात्—from delusion, आरभ्यते—is undertaken, कर्म—action, यत्—which, तत्—that, तामसं—Tamasic (dark), उच्यते—is declared.

25. That action which is undertaken from delusion, without regarding the consequence, loss, injury, and ability, that is declared to be Tamasic (dark).

Tamasic acts cause harm to others. A Tamasic man reflects not at all whether he has the capacity to perform these useless actions but continues to act blindly. With utter thoughtlessness he sets aside any reflection as to the difficulty of performing the action and what the result of it will be. He carries it on in his own egoistical manner. He does not discriminate between the good and the bad, or what is one's own and what belongs to another.

Kshayam : loss of power (Shakti Kshaya), and of wealth (Artha Kshaya) resulting from the performance of the action.

Himsa : injury to living beings.

Paurusham : one's own ability or capacity to complete the work.

Now listen to the characteristics that pertain to the pure agent. The Lord proceeds to deal with the distiction among the agents.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥ २६ ॥

मुक्तसंगः—Who is free from attachment, अनहंवादी—non-egoistic, धृत्युत्साहमन्वितः—endued with firmness and enthusiasm, सिद्ध्यसिद्ध्योः—in success or failure, निर्विकारः—unaffected, कर्ता—an agent, सात्विकः—Sattvika (pure), उच्यते—is called.

26. An agent who is free from attachment, non-egoistic, endued with firmness and enthusiasm, and unaffected in suceess or failure, is called Sattvica (pure).

A pure actor does his actions with his whole heart without feeling proud at the performance. He looks for the proper time and place, and in accordance, with the behests of Shastras determines whether such actions are worthy to be done or not. He develops courage and a powerful will. He never seeks bodily comforts. He is quite prepared to sacrifice his life in a noble cause. He is neither elated by success nor grieved by failure. He always keeps a balanced mind when he does any action. O Arjuna, that man is a pure agent who while working exhibits such qualities.

Siddhi : success ; attainment of the fruit of action performed.

Nirvikara : unaffected as having been urged to act merely by the authority of the Shastras, not by a desire for the fruits (Kevalam Shastra, Pramana Prayukto Na Phalaragadina ya sa nirvikara uchyate).

Now I will tell thee, O Arjuna, of the characteristics of a passionate agent.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

रागी—Passionate, कर्मफलप्रेप्सुः—desirous of the fruits of action, लुब्धः—greedy, हिंसात्मकः—cruel, अशुचिः—impure, हर्षशोकान्वितः—moved by joy and sorrow, कर्ता—agent, राजसः—Rajasic (passionate), परिकीर्तितः—is called.

27. Passionate, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an agent is said to be Rajasic (passionate).

A passionate agent is the abode of sins of greed of the whole world. Wherever he imagines that he may gain worldly fruit he will strive whole-heartedly to obtain it. Whatsoever he gains he keeps strictly to himself and his family. If he attains the fruits of his actions he rejoices. If he fails in his attempt he is overcome with grief.

Lubdha : greedy ; thirsting for others' property (Paradravyeshu Sanjatha Trishna) ; not giving away one's own wealth to deserving persons.

Himsatmaka : doing injury to others.

Asuchi : Impure ; having no external and internal purity (internal purity is freedom from lust, anger, greed and pride : the heart is filled with Karuna (compassion), complacency, forgiveness, dispassion, love, etc.).

Harshashokanvita : Ishta praptau harsha : Joy on the attainment of what is desirable, pleasant or agreeable. Anishta praptau ishtaviyoge cha sokha—sorrow on the attainment of what is not desirable, pleasant or agreeable, and on having to part with what is desirable. He will be elated with joy when he attains success ; he will be overcome with grief when he fails in his undertaking.

अयुक्तः प्राकृतः स्तब्धः शठोनैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

अयुक्तः—Unsteady, प्राकृतः—vulgar, स्तब्धः—unbending, शठः—cheating, नैष्कृतिकः—malicious, अलसः—lazy, विषादी—desponding, दीर्घसूत्री—procrastinating, च—and, कर्ता—agent, तामसः—Tamasic (dark), उच्यते—is said.

28. Unsteady, vulgar, unbending, cheating, malicious, lazy, desponding and procrastinating, such an agent is said to be Tamasic.

Owing to his vulgar nature he is not able to discriminate between proper and improper actions. His heart is filled with vanity. He will never prostrate before the Deity or a sage. He is very stiff and unbending. He is the very embodiment of deceit, the abode of gambling and all such vices. He is ever ready to do evil actions. When an opportunity for his good occurs he is utterly slothful and inactive, but he is very alert in doing evil actions. He is the very incarnation of devil or evil.

Prakrita : vulgar : quite uncultured in intellect, who is like a child (Bala Samah).

Stabdha : unbending (like a stick) not bowing to anybody.

Sadho : Cheating, concealing his real power (Maya-Shakti Guhanakari).

Naiskritika : creating quarrels and disputes among people.

Alasaha : lazy ; Apravritti seela kartaveyeshu api ; not doing even which ought to be done.

Dheergha Sutri : postponing duties too long, always slothful, not performing even in a month which ought to be done to-day or to-morrow.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

बुद्धेः—Of intellect, भेदं—division, धृतेः—of firmness, च—and, एव—even, गुणतः—according

to qualities, त्रिविधं—threefold, शृणु—hear, प्रोच्यमानं—as I declare, अशेषेण—fully, पृथक्त्वेन—distinctly, धनञ्जय—O Dhananjaya.

29. Hear thou the threefold division of intellect and firmness according to the qualities, as I declare them fully and distinctly, O Dhananjaya.

Gunas : qualities such as Sattva, Rajas and Tamas.

Dhriti : firmness ; courage.

Dhananjaya : the conqueror of wealth. Arjuna is so-called because he acquired much material and spiritual wealth during his tour conquest, (Dikvijaya) through the four quarters of the earth.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

प्रवृत्ति—Action, the path of work, च—and, निवृत्तिं—the path of renunciation, च—and, कार्याकार्ये—what ought to be done and what ought not to be done, भयाभये—fear and fearlessess, बन्धं—bondage, मोक्षं—liberation, च—and, या—that, वेत्ति—knows, बुद्धिः—intellect, सा—that, पार्थ—O Partha, सात्त्विकी—Sattvic.

30. That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that intellect is Sattvic (Pure), O Partha.

The threefold nature of knowledge has been described already (XVIII—20-22). Now the threefold nature of

the intellect is described. Knowledge is different from the the intellect.

Pravritti : action ; the cause of bondage (Bandha-hetu) ; the Karma-marga or the path of action.

Nivritti : inaction ; the cause of liberation (Moksha-hetu), the path of renunciation ; the path of Sannyasa (Sannyasa Marga).

Karya Karye : the pure intellect knows what ought to be done and what ought not to be done at particular places and times ; it knows the actions that produce visible or invisible results, that are enjoned or prohibited (Vidhi Nishedha) by the Shastras or scriptures. It guides a man who relies on the scriptural ordinances for his daily conduct of life.

Bhaya Bhaye : fear and fearlessness ; the cause of fear and fearlessness either visible or invisible.

Bandham Moksham : bondage and liberation together with their causes (Bandham Sa hetukam Moksham cha Sahetukam).

Tattva Gyanam Buddhe Vrittihi, buddhi tu Vrittimati—Dhriti api vritti vishesha eva buddhe. Knowledge is a Vritti or function or state of intellect, whereas intellect is what functions or undergoes change of state. Even firmness (Dhritti) is only a particular Vritti or modification or state of intellect (*vide* XVIII—20).

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

यया—By which, धर्म—Dharma, अधर्म—Adhar-ma, च—and, कार्य—what ought to be done, अ—

and, अकार्यं—what ought not to be done, एव—even, च—and, अयथावत्—wrongly, प्रजानाति—understands, बुद्धिः—intellect, सा—that, पार्थ—O Partha, राजसी—Rajasic (passionate).

31. That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done, that intellect, O Partha, is Rajasic (passionate).

There is no proper equivalent in English for the word Dharma. Duty, righteousness, law are very poor translations of the word Dharma. That which elevates you and takes you to the goal *i.e.*, Brahman or Atma (Abhyudaya and Nisreya) is Dharma. That which hurls you down in the dark abyss of ignorance is Adharma. What is ordained in the Shastras or scriptures is Dharma; what is prohibited in the Shastras is Adharma. A Rajasic intellect is not able to distinguish between right and wrong or to understand the difference between righteous and unrighteous actions.

Ayatavat : wrongly ; Na yathavat Sarvatho Nirnayena Na Prajanathi buddhi—contrary to which is determined by all authorities or men of wisdom or highest knowledge.

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

अधर्मं—Adharma, धर्मं—Dharma, इति—thus, या—which, मन्यते—thinks, तमसा—in darkness, आवृता—enveloped, सर्वार्थान्—all things, विपरी-

तान्—perverted, च—and, बुद्धिः—intellect, सा—that, पार्थ—O Partha, तामसी—Tamasic (dark).

32. That which, enveloped in darkness, sees Adharma as Dharma and all things perverted, that intellect, O Partha, is Tamasic (dark).

That intellect which regards righteous acts as evil, and considers right things to be false, which treats everything in a contrary sense and looks upon virtue as if they were vices and takes everything that the Shastras declare to be good as being entirely wrong is Tamasic. It takes all things in a perverted light.

Thus, O Arjuna, I have explained to thee the three aspects of intellect. Now listen to the explanation of the characteristics of the three aspects of firmness (Dhriti).

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

धृत्या—By firmness, यया—(by) which, धारयते—holds, मनः प्राणेन्द्रियक्रियाः—the functions of the mind, the Prana and the senses, योगेन—by Yoga, अव्यभिचारिण्या—unswerving, धृतिः—firmness, सा—that, पार्थ—O Partha, सात्त्विकी—Sattvic (pure).

33. The unwavering firmness by which, through Yoga, the functions of the mind, the Prana and the senses are restrained, that firmness O Partha, is Sattvic (pure).

When the Dhriti or firmness is awakened in the mind, the activities of the mind, the Prana and the senses are brought under control. The senses are withdrawn into

the mind. The Prana and Apana pass into the Sushumna Nadi.

Yoga : Samadhi or concentration of mind. You cannot restrain the mind, Prana and the senses by mere firmness. You can control them only by firmness which is ever accompanied by Samadhi or concentration of mind.

When the mind, Prana and the senses are curbed by unwavering firmness they cannot run towards external sensual objects, they cannot do any mischief, they cannot move in the ways which are opposed to the scriptures, they will be absorbed into their respective causes, their outgoing tendencies will be totally checked.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया—(By) which, तु—but, धर्मकामार्थान्—Dharma (duty), desire and wealth, धृत्या—by firmness, धारयते—holds, अर्जुन—O Arjuna, प्रसंगेन—from attachment, फलाकांक्षी—desirous of the fruit of action, धृतिः—firmness, सा—that, पार्थ—O Partha, राजसी—Rajasic (passionate).

34. But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holds fast to Dharma (duty), desire and wealth, that firmness, O Partha, is Rajasic (Passionate).

The man of Rajasic firmness imagines that he will amass the threefold aim of life and clings to it inordinately. He is desirous of getting the fruit. He endeavours to attain the Dharma, wealth and pleasure. The firmness of such a person is Rajasic or passionate.

Now listen, O Arjuna, to the third kind of firmness. the Tamasic type.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
नविमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

यया—By which, स्वप्नं—sleep, भयं—fear, शोकं—grief, विषादं—despair, मदं—conceit, एव—indeed, च—and, न—not, विमुञ्चति—abandons, दुर्मेधा—a stupid man, धृतिः—firmness, सा—that, पार्थ—O Partha, तामसी—Tamasic (dark).

35. That by which a stupid man does not abandon sleep, fear, grief, despair, and also conceit, that firmness, O Partha, is dark.

The man who is an embodiment of darkness is made up of every possible kind of evil. He is very indolent and sinful. He is inordinately addicated to sleep. He considers these to be only proper. He experiences sorrow on account of his evil actions. As he is very much attached to the body he entertains great fear. He is ever discontented at heart. He is lustful and self-conceited. He does not know how to behave. He is rude and insolent. He indulges much in sensual pleasures.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

सुखं—Pleasure, तु—indeed, इदानीं—now, त्रिविधं—threefold, शृणु—hear, मे—of Me, भरतर्षभ—O Lord of the Bharatas, अभ्यासात्—from practice, रमते—rejoices, यत्र—in which, दुःखान्तं—the end of pain, च—And, निगच्छति—(He) attains to.

36. And now hear from me, O Lord of the Bharatas, of the threefold pleasure, is which one rejoices by practice and surely comes to the end of pain.

Srunu : Hear (with rapt attention).

Abhyasa : Practice.

A little of this pleasure experienced by the Self must result in the cessation of pain. This pleasure is threefold in its nature and I will describe its aspects in turn, O Arjuna. (Vide VI—20—30).

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

यत्—Which, तत्—that, अग्रे—at first, विषं—poison, इव—like, परिणामे—in the end, अमृतोपमं—like nectar, तत्—that, सुखं—pleasure, सात्विकं—Sattvic, प्रोक्तं—is declared (to be), आत्मबुद्धि प्रसाद जं—born of the purity of one's own mind due to self-realisation.

37. That which is like poison at first but in the end like nectar, that pleasure is declared to be Sattvic, born of the purity of one's own mind due to Self-realisation.

Agre Visham iva : In the beginning it is attended with much pain as one has to abandon the sensual objects and comforts and to practise severe austerities and rigorous Sadhana. He has to undergo a severe ordeal when he practises Yama, Niyama, the three kinds of Tapas, and various sorts of vows. He has to cultivate dispassion (Vairagya) or indifference to sensual pleasures. This gives him much pain at first. The practice of

concentration and meditation also gives pain in the beginning. Subjugation of the senses also is very troublesome. Nux-vomica is very bitter. One feels much discomfort when he takes a mixture that contains nux-vomica But he derives much pleasure in the end when he gets vigour and good appetite, when his dyspepsia is cured. Even so the aspirant drinks the nectar of immortality in the end, attains highest knowledge, rejoices in the Self to his heart's content and enjoys supreme peace and eternal bliss.

Proktam : Is declared by the wise.

Atma Buddhi Prasadajam : Born of purity of one's own intellect or Antahkarana ; or born of the direct, perfect and clear knowledge of Brahman or the immortal, self-luminous, eternal supreme Self or the Absolute. The individual Self experiences Sattvic happiness when he realises union with the Highest Self.

Jatam iti etat tasmat sattvikam tat—Being so born, the pleasure is Sattvic. (Vide VI—1, 2).

विषयेन्द्रिय संयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

विषयेन्द्रियसंयोगात्—From the contact of the sense-organ with the object, यत—which, तत्—that, अग्रे—at first, अमृतोपमं—like nectar, परिणामे—in the end, विषं—poison, इव—like, तत्—that, सुखं—pleasure, राजसं—Rajasic, स्मृतं—is declared.

38. That pleasure which arises from the contact of the sense-organ with the object, at first like Nectar, in the end like poison, that is declared to be Rajasic.

Sensual pleasure is mixed with pain, fear and sin A grain of sensual pleasure is mixed with mountain of pain. He who indulges in sensual pleasures will have to experience pain also, side by side. He is afraid of losing his objects that give him pleasure. He is attached to the objects that give him pleasure. Attachment is death. Attachment brings him again and again to this world of death. Fear and attachment co-exist with sensual pleasure. He has to exert a lot to get money. He can obtain the objects through money. During exertion he commits lot of sinful acts and he will have to suffer in the hell. The next birth will be of a very low nature. He tells lies and cheats people to obtain money. The senses also lose their vigour through indulgence in sensual pleasures. He loses his strength, vigour, wealth and energy. His intellect becomes dull, weak, impure, turbid and perverted. He loses his money and proper understanding. (Vide V—22).

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

यत्—Which, अग्रे—at first, च—and, अनुबन्धे—in the sequel, च—and, सुखं—pleasure, मोहनं—delusive, आत्मनः—of the Self, निद्रालस्यप्रमादोत्थं—arising from sleep indolence and heedlessness, तत्—that, तामसं—Tamasic, उदाहृतं—is declared.

39. That pleasure which at first and in the sequel is delusive of the Self, arising from sleep, indolence, and heedlessness, that pleasure is declared to be Tamasic.

Anubandhe : in the consequence ; after the termination. The pleasure that is begotten of the evil habits of drinking liquors, eating worthless things is delusive of the Self. The man becomes oblivious of the path he ought to tread. Such pleasure is verily of the nature of darkness.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

न—Not, तत—that, अस्ति—is, पृथिव्यां—on the earth, वा—or, दिवि—in heaven, देवेषु—among the Devas (Gods), वा—or, पुनः—again, सत्त्वं—being, प्रकृतिजैः—born of Prakriti (matter), मुक्तं—freed, यत—which, एभिः—from these, स्यात—may be, त्रिभिः—from three, गुणैः—by qualities.

40. There is no being on earth, or again in heaven among the Devas (Gods), that is liberated from these three qualities, born of Prakriti (matter).

The qualities form the warp and woof of everything as threads do in the case of cloth.

On earth : among men.

Satvam : being, entity.

Here in the world of mortals or there in the heaven-world, there is no creature that is not bound by the three qualities born of Nature. Can there be a cloth without threads? Can there be a man without blood and bones? Can there be a mountain without stones? So there is not a single creature in the whole universe into whose composition the three qualities do not enter. The whole

of creation is wrought of these three qualities. They have given rise to the Trinity of the Gods, Brahma, Vishnu, and Siva. In the world of mortals the triplicity of agent, action and fruit owe their origin to them. They are the cause of the different functions of the four castes. This Samsara has been compared to an Aswattha tree in chapter XV. 1. This Samsara is made up of the three Gunas, Sattva, Rajas and Tamas and is kept up by the force of Avidya or ignorance (Sarva Samsara Kriya Karaka Phala Lakshana Sattva Rajas Tamogunatmaka).

Action, instruments of action and fruits have set the wheel of Samsara in motion and this wheel is revolving from beginningless time (Anadikal). It is only a Jivanmukta who has attained knowledge of the Self that puts a break to this wheel, goes beyond the cause and effects and breaks the bonds of Karma.

Cut this mysterious tree of Samsara with the strong sword of non-attachment, transcend the three Gunas and rest in your own Sat-chit-ananda Swaroopa.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

ब्राह्मणक्षत्रियविशां—Of Brahmanas, Kshatriyas and Vaishyas, शूद्राणां—of Sudras, च—as also, परन्तप—O Parantapa, कर्माणि—duties, प्रविभक्तानि—are distributed, स्वभावप्रभवैः—born of their own nature, गुणैः—by qualities.

41. Of Brahmanas, Kshatriyas and Vaishyas, as also of Sudras, O Parantapa, the duties are distributed according to the qualities born of their own nature.

Brahmins, Kshatriyas and Vaishyas are qualified to practise Vedic rites. The members of the fourth class, O Parantapa, have no claim to these rites for their profession is to serve the members of the first three. They are not allowed to study the Vedas and practise Yagnas. There is organisation of mankind into the four Varnas or castes and Ashrams or stages of life according to the nature of the Gunas or the degree of growth or evolution. I will now explain the specific duties of these four Varnas according to the qualities by means of which, freeing themselves from the grip of birth and death they can attain Self-realisation or knowledge of the Self. Passion (Rajas) mingled slightly with purity (Sattva) causes the growth of the merchant caste. Passion mixed with darkness (Tamas) is the cause of the appearance of the Sudra.

The one human race has been divided into four colours, Varnas or castes based upon the three qualities. The duties are allotted to each class according to the qualities born of nature.

Swabhava Ishwarasya Prakriti Trigunatmika Maya—Nature (Swabhava) is Ishwara's Prakriti, the Maya constituted of the three qualities, Sattva, Rajas and Tamas.

Brahmana's nature is Sattva. So he is serene. The nature of Kshatriya is Rajas and Sattva. Sattva is subordinate to Rajas. Rajas only predominates. Therefore he possesses lordliness. The nature of the Vaishya is Rajas and Tamas. Tamas is subordinate to the Rajas. So he does various sorts of activities or business to earn money. The nature of Sudra is Tamas and

Rajas. Rajas is subordinate to Tamas. Tamas preponderates. So he is dull.

Karma is action arising from the nature fashioned by past thoughts and desires. Gunas cannot manifest themselves without a cause. Nature (Swabhava) is the tendency, Samskara or Vasana in living beings. This is acquired by them in the past births. This manifests in the present birth and produces its effects. This nature is the source of the Gunas. Every man or woman is born with his or her own Swabhava or Samskara or Vasana The Gunas operate according to the respective natural tendencies of man which impel him to perform his own duties as their natural effects. The duties are allotted to the four classes or castes in accordance with the Gunas.

The holy scriptures or Shastras have assigned duties to the four classes in accordance with the Gunas of persons only (Vide IV—13).

शमोदमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शमः—Serenity, दमः—self-restraint, तपः—austerity, शौचं—purity, क्षान्तिः—forgiveness, आर्जवं—uprightness, एव—even, च—and, ज्ञानं—knowledge, विज्ञानं—realisation, आस्तिक्यं—belief in God, ब्रह्मकर्म—(are) the duties of Brahmanas, स्वभावजं—born of nature.

42. Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, belief in God are the duties of the Brahmanas, born of (their own) nature.

Sama is control of mind. Dama is control of the senses. Serenity and self-restraint have already been explained in XVII—2. Austerity is of three kinds, physical, verbal and mental (Kayaic, Vachik and Manasic Tapas). This is also explained in XVII—14, 15, 16.

Asthikyam : Faith in the words of the Guru, in the teachings of the scriptures, in the existence of God, in the life beyond or hereafter, in his own Self.

The mind is absorbed in the Self. This gives peace. Self-restraint is the help-mate of peace. In obeying the injunctions of the scriptures alone you will attain peace and spiritual progress. You must not argue too much. You must have reverence and faith in the teachings.

As the sandalwood tree is fragrant with its own sweet scent, as a Champak tree is adorned by its lovely flowers, so also a Brahmana is adorned by these nine virtues, which are inseparable from him.

Now, O Partha, listen to the explanation of the duties of a Kshatriya.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्मस्वभावजम् ॥ ४३ ॥

शौर्यं—Prowess, तेजः—splendour, धृतिः—firmness, दाक्ष्यं—dexterity, युद्धे—in battle, च—and, अपि—also, अपलायनं—not flying, दानं—generosity, ईश्वरभावः—lordliness, च—and, क्षात्रं—of Kshatriyas, कर्म—action, स्वभावजं—born of the nature.

43. Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity and lordliness are the duties of the Kshatriyas, born of (their own) nature.

It is ths first duty of a Kshátriya to be brave and chivalrous. Bravery is that sublime virtue through which one is naturally strong, vigorous and courageous. In the face of the most terrible calamity the mind will not be in the least perturbed. He is firm under any unfavourable or trying conditions or circumstances. He does not get any depression of spirit even when he is in adverse circumstances. It is the skill by which the reason finds out its path amidst all untoward circumstances and eventually attains its goal. This is Dhriti or firmness or fortitude or courage.

Daksha: promptness; he is able to decide rightly on the spot in matters that demand prompt attention; doing without confusion of duties which present themselves all on a sudden and demand prompt action.

As the sunflower always turns its face towards the sun so does he always face his enemies. He will ever avoid turning his back on them on the field of battle. He is absolutely fearless. Just as a tree gives away its flowers and fruits freely to whoever desires them as the jassamine sends out its sweet fragrance in every direction, so will a Kshatriya generously give to another whatever may be asked of him. His charity is boundless.

Lordliness: A Kshatriya king enjoys sovereignty over his subjects owing to the sure protection he grants them; exercises ruling power over his subjects who are to be ruled; he raises the rod of chastisement to punish the [illegible]

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचारात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

कृषिगौरक्ष्यवाणिज्यं—Agriculture, cattle-rearing and trade, वैश्यकर्म—the duties of Vaishya, स्वभावजं—born of the nature, परिचारात्मकं—consisting of service, कर्म—action, शूद्रस्य—of the Sudra, अपि—also, स्वभावजं—born of the nature.

44. Agriculture, cattle-rearing and trade are the duties of the Vaishyas, born of (their own) nature; and action consisting of service is the duty of Sudras, born of (their own) nature.

When a man performs rightly his duties according to his caste and order of life he gets purification of the heart and goes to Swarga or heaven. Apastambha Dharma Sutra delares, "Men of several castes and orders, each devoted to his respective duties reap the fruits of their actions after death, and then by the residual (Karma) attain to births in superior countries, castes and families possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence." (Apastamba Dharma Sutra 2. 2. 2. 3). There is a vivid description in the Puranas also of the different results and worlds which men of four castes and orders obtain by discharging their respective duties.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

स्वे—In own, स्वे—in own, कर्मणि—to duty, अभिरतः—devoted, संसिद्धिं—perfection, लभते—

attains, नरः—a man, स्वकर्मनिरतः—engaged in his own duty, सिद्धिं—perfection, यथा—how, विन्दति—finds, तत्—that, शृणु—hear.

45. Devoted each to his own duty, man attains perfection. How engaged in his own duty, he attains perfection, that hear.

This is the division of labour for which each caste is fitted according to its own nature. Prescribed duty is your sole support and the highest service you can render to the supreme is to carry it out, whole-heartedly without expectation of fruits, with Iswararpana Buddhi. This will surely lead to the Supreme. All the impurities of the mind will be washed away by the performance of one's own duty and you will be fit for Gyana Nishta or devotion to knowledge.

Sve-Sve Karmani : Each to his own duty in accordance with his nature or Guna or caste. It is imposible to attain Moksha by works alone but works purify the heart and prepare the aspirant for receiving the divine light or Gyana Nishta.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

यतः—From whom, प्रवृत्तिः—(is) the evolution, भूतानां—of beings, येन—by whom, सर्वं—all, इदं—this, ततं—is pervaded, स्वकर्मणा—with his own duty, तं—him, अभ्यर्च्य—worshipping, सिद्धिं—perfection, विन्दति—attains, मानवः—man

46. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, man attains perfection.

The performance by a man of his own duty is simply carrying into effect the intention of the supreme from whom the whole of creation emanates. When a man worships Him, the supreme being with the flowers of his action, then He is immensely pleased and being thus gratified by such worship He confers on him as a boon dispassion and discrimination.

Pravritti : evolution or activity ; it proceeds from the Ishwara ; the Antaryamin, the inner ruler.

Bhutanam : beings ; living creatures.

Swakarmana : with his own duty ; each according to his caste as described above.

Man attains perfection by worshipping the Lord by performing his own duty *i.e.*, he becomes qualified for the Gyana-Nishta or devotion to knowledge.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

श्रेयान्—Better, स्वधर्मः—one's own duty, विगुणः—(though) destitute of merits, परधर्मात्—than the duty of another, स्वनुष्ठितात्—(than) well performed, स्वभावनियतं—ordained by his own nature, कर्म—action, कुर्वन्—doing, आप्नोति—(he) incurs, किल्बिषं—sin.

47. Better is one's own duty (though) destitute of merits, than the duty of another well-performed. He

who does the duty ordained by his own nature incurs no sin.

Just as a poisonous substance does not harm the worm born in that substance, so he who does his Swadharma or the duty ordained according to his own nature does not incur any sin.

What is poison to the whole world is sweet to a worm and yet sugar cane juice that is sweet causes its death. So a man's appointed duty which frees him from bondage must therefore be practised however difficult it may seem to be. If you try to do the duty of another it will bring in fear. He who has no knowledge of the Self cannot remain even for a moment without doing action. (Vide III—35).

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

सहजं—Which is born, कर्म—action, कौन्तेय—O Kaunteya, सदोषं—with fault, अपि—even, न—not, त्यजेत्—one should not abandon, सर्वारम्भाः—all undertakings, हि—for, दोषेण—by evil, धूमेन—by smoke, अग्निः—fire, इव—like, आवृताः—are enveloped.

48. One should not abandon, O Kaunteya, the duty to which one is born, though faulty ; for, all undertakings are enveloped by evil, as fire by smoke.

Sahajam—Saha Jammana eva utpanna sahajam kim Tat—Born with oneself ; born with the very birth of man

Sadosham : faulty ; for everything is constituted of the three Gunas (Trigunatmika).

All undertakings : one's own as well as others' duties.

If a Vaishya or a Kshatriya does the duties of a Brahmin he will not be in any way benefitted. Another's duty brings in fear. Therefore it is not proper to perform another's duty. It is not possible for any man who has no knowledge of the Self to relinquish action totally ; therefore he should not abandon action (Karma).

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ ४९ ॥

असक्तबुद्धिः—Whose intellect is unattached, सर्वत्र—everywhere, जितात्मा—who has subdued his self, विगतस्पृः—whose desires have fled, नैष्कर्म्यसिद्धिं—the perfection consisting in freedom from action, परमां—the supreme, सन्यासेन—by renunciation, अधिगच्छति—(he) attains.

49. He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he by renunciation attains the supreme state of freedom from action.

The mind of one who is free from attachment to wife, son, body and property, who has controlled his senses and the mind, who has no desire for the body, for life and for sensual pleasures, turns inward towards God or the Immortal Self. It has no attraction for sensual objects of the world. It is filled with dispassion and discrimination.

He gradually gets himself established in his own Sat-chit-ananda Swaroopa. Such a person who has knowledge of the Self or Brahma Gyana attains to the highest perfection, to perfect freedom from action (Naishkarmya Siddhi) by Sannyasa (renunciation).

Ignorance is destroyed by the attainment of the knowledge of the Self. There is cessation of activity. He may perform actions for the solidarity of the world and yet he will not be bound by actions as he has attained absolute freedom from action through knowledge of the Self. The fire of knowledge has burnt the fruit-bearing effects of Karmas or actions. He has no idea of agency as he is absolutely free from egoism, as he has identified himself with the Supreme Self.

Naiskarmya Siddhi : may also mean the attainment of Naiskarmya. In this exalted, magnanimous, ineffable state of Divine splendour and glory, one remains as the actionless Self (Nishkriya or Akarta or Akriya Brahman). This is the state of immediate liberation of Vedantins (Kaivalya Moksha or Sadyonmukti). This marvellous state is attained by Sannyas or right knowledge or by the renuniciation of all actions brought about by the attainment of knowledge of the Self. " Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city neither acting not causing others (body and the senses) to act." (Chapter V—13).

Now the Lord teaches in the next verse how a man who having attained perfection as described above in XVIII—46 by doing his duty in the service of the Lord

can attain Naiskarmya or perfect freedom from action (Kevalatma Gyana Nishta Rupa Naiskarmya Lakshana Siddhi). He gets discrimination, practises constant meditation and rests in the knowledge of the immutable Self. (Vide III—4, 19).

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

सिद्धिं—Perfection, प्राप्तः—attained, यथा—as, ब्रह्म—Brahman, (the Eternal), तथा—that, आप्नोति—obtains, निबोध—learn, मे—of Me, समासेन—in brief, एव—even, कौन्तेय—O Kaunteya, निष्ठा—state, ज्ञानस्य—of knowledge, या—or, परा—highest.

50. How he who has attained perfection reaches Brahman (the Eternal), that in brief do thou learn from Me, O Kaunteya that Supreme state of knowledge.

When a man has the good fortune to hear the words of wisdom from a Teacher, dualism and egoism vanish and his mind rests in union with the supreme Self. The need for action no longer exists for such a man. Nothing further remains for him to do. He has become a Kritakritya, one who has done all actions.

The aspirant obtains the grace of the Lord by worshipping Him with his proper duty. The Lord gives him dispassion, discrimination, devotion to knowledge (Gyana Nishta). The Lord removes his veil of ignorance. " To these ever harmonious, worshipping in love, I give the Yoga of discrimination by which they come unto Me. Out of mere compassion for them, I dwelling within

self, destroy the darkness born of ignorance by the luminous lamp of knowledge." (Chapter X—10, 11).

The perfection is Gyana Nishta or devotion to knowledge by which he attains Self-realisation or becomes identical with the Supreme Self when the veil of ignorance is rent asunder. The way to the attainment of Gyana Nishta will be described only in a succinct manner. The process or method to attain Self-realisation will be described by the Lord only in brief in the following Slokas.

बुद्धया विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

बुद्धया—With an intellect, विशुद्धया—pure, युक्तः—endued, धृत्या—by firmness, आत्मानं—the Self, नियम्य—controlling, च—and, शब्दादीन्—sound and other, विषयान्—sense-objects, त्यक्त्वा—relinquishing, रागद्वेषौ—attraction and hatred, व्युदस्य—abandoning, च—and.

51. Endued with a pure intellect, controlling the Self by firmness, relinquishing sound and other objects and abandoning attraction and hatred ;

The lower self should be controlled with firmness by the Self of pure intellect. The turbulent senses and mind should be subdued with the help of pure reason. Pure reason is a great power. Whenever the senses raise their heads and hiss they should be hammered by the powerful rod of pure intellect or reason. Reason is the faculty of determination (Nischayatmak-adhyavasayatmak).

Pure intellect : the intellect that is free from lust, anger, greed, pride, doubt, misconception, etc. It is like a clear mirror. A pure intellect is Brahman itself. It can be easily merged in Brahman. When the pure intellect is merged in Brahman, the reflected intelligence, Chidabhasa or Jiva also is absorbed in Brahman. The Jiva becomes identical with Brahman, just as the pot-ether becomes one with the universal ether when the pot is broken.

The Self : Karya karana Sangatam ; the aggregate of the body and the senses.

The aspirant withdraws the senses from their respective objects again and again through the repeated practice of Pratyahara (abstraction) and Dama (self-restraint). Gradually the senses are fixed in the Self. Their out-going tendencies are totally curbed. The aspirant attains supreme control of the senses by constant meditation, by the practice of dispassion (Vairagya), he conquers Raga (attraction), through the practice of pure love or cosmic love or divine prem he conquers hatred.

He abandons all luxuries. He keeps only those objects which are necessary for the bare maintenance of the body. He has neither attachment nor hatred even for those objects which are necessary for the maintenance of his body.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

विविक्तसेवी—Dwelling in solitude, **लघ्वाशी**—eating but little, **यतवाक्कायमानसः**—speech, body

and mind subdued, ध्यानयोगपरः—engaged in meditation and concentration, नित्यं—always, वैराग्यं—dispassion, समुपाश्रितः—taking refuge in.

52. Dwelling in solitude, eating but little, speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion.

Solitude has its own charms. The spiritual vibrations in solitude are wonderfully elevating. Meditation will come by itself without exertion. All saints and sages who have attained Self-realisation have remained in solitude for a number of years. You will have good meditation if you sit on the bank of a river, in a cave or on the sea-shore or in a jungle. During Christmas and Easter holidays you all can enjoy the peace of solitude. It is very necessary to live in solitude at least for a month or a fortnight in a year for the householders. Instead of wasting time, energy and money at Calcutta or any other city during Christmas, live in Rikhikesh, Uttarkasi or Nimisar, drink the nectar of peace in such places by doing Anusht or Japa of a Mantra and attain immortality. If you taste once the bliss of solitude you will never forget it. Every year you will attempt to taste it again. He who takes too much food or a glutton is quite unfit for meditative life or the spiritual path. Too much food will produce Alasya, Tandra or half-sleepy state and deep sleep also. Eat to live. Eat in moderation. You will have a light body and light, cheerful and serene mind. This will help you in your practice of meditation. Observe Mowna or vow of silence for a week or a month. Observe Mowna for two hours

daily. Control the body. Practise Ahimsa and Brahma-charya. Meditate on the Self or on Lord Hari with four hands or on Lord Krishna, Rama or Siva. Be regular in your meditation and gradually increase the period of meditation from 15 minutes to 3 or 6 hours daily. If you are a whole-timed aspirant, spend the whole time in meditation. If you are not able to do this, do Likit Japa (writing of Mantra) and Kirtan. Study religious books in the interval. Only advanced aspirants can meditate for a long time. Watch the mind and cultivate dispassion. Energy will leak through sense avenues if you are careless and non-vigilant. If energy leaks you cannot have good meditation. Dispassion is indifference to sensual enjoyments herein and hereafter, absence of desire for visible and invisible objects. You must have steady, lasting and sustained dispassion. It should not wane. It should be a constant attitude of the mind. You must be fully established in dispassion.

In doing Anushtan for 40 days live on milk and fruits or light diet. Take only 3 or 4 articles. Take one meal only. Sleep on the floor. Observe Brahmacharya and Mowna. Do not come out of the room. Speak a little if you do not observe perfect Mowna. Do Anushtan if you can on the banks of Ganges or any sacr.d river. Try to do one or several Purascharanas of your Ishta Mantra or Guru Mantra. If there are 5 Aksharas in the Mantra, 5 lacs of Japa will constitute one Purascharana.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

अहंकारं—Egoism, बलं—strength, दर्पं—arrogance, कामं—desire, क्रोधं—anger, परिग्रहं—covetousness, विमुच्य—having abandoned, निर्ममः—without mineness, शान्तः—peaceful, ब्रह्मभूयाय—for becoming Brahman, कल्पते—(he) is fit.

53. Having abandoned egoism, strength, arrogance, desire, anger, covetousness, free from the notion of 'mine' and peaceful, he is fit for becoming Brahman.

Egoism : identifying the Self with the body, etc. This is the error of mistaking the physical body for the pure immortal Self.

Balam : Samarthya Kamaragadi Yuktam : that strength which is combined or united with passion, desire and attachment, but not the physical or any other strength. Physical strength is natural. It is not possible to abandon this physical strength.

Darpa : arrogance ; insolence, self-assertive Rajasic vehemence ; this follows the state of exaltation. Man becomes arrogant when he possesses wealth or much learning (Punditism). When he becomes arrogant he violates Dharma and does wicked deeds.

The aspirant even abandons the things which are necessary for the bare maintenance of his body. He becomes a Paramahamsa-Parivrajak, a wandering or itinerant ascetic. He has no attachment for his body. He does not think that even the body belongs to him.

Santa : Uparatha, peaceful, tranquil, serene.

Such an aspirant who has devotion to knowledge (Gyana-Nishta) who is endowed with the above virtues is fit to become Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

ब्रह्मभूतः—Brahman-become, प्रसन्नात्मा—serene-minded, न—not, शोचति—(he) grieves, न—not, कांक्षति—desires, समः—the same, सर्वेषु—all, भूतेषु—to beings, मद्भक्तिं—devotion unto Me, लभते—obtains, परां—supreme.

54. Becoming Brahman, serene in the Self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion to Me.

Brahma-bhuta : Brahma-become ; he is firmly established in the idea that he is Brahman, he has not yet attained Self-realisation. His attainment of perfect freedom or one-ness with the supreme is described in the next Sloka.

He is tranquil-minded. He is in a state of balance and equanimity. There is nothing connected with personality that may cause him to grieve or prompt him to feel desire. When this state is attained, the multiplicity of objects gradually disappears and he perceives only unity everywhere. The waking and dream consciousness that gives rise to false knowledge, gradually passes away.

He does not grieve about his bodily wants. If he fails in his attempt he does not grieve also. He always keeps evenness of mind in success and failure. He has no longing for any object that is not attained.

Na sochati na Kanshati : can also be interpreted as "he neither grieves nor exults."

Sama Sarveshu Bhuteshu : may also mean "he puts himself in the position of others, he feels for others." If any one is in acute agony or distress, he himself feels that he is affected. His heart is very tender and soft. He is extremely compassionate and merciful. He considers that the pleasure and pain of all beings are his own. If others rejoice he also rejoices, if others are in distress he is also distressed. His heart is so much expanded that he feels for all. Jealousy, narrowness of heart, petty-mindedness, the idea of separateness, all barriers that separate man from man, prejudices of all sorts, Ghrina or dislike for others have all vanished in toto. He has cosmic love. He is a cosmic benefactor. He is a friend of all. This state of expansion is beyond description. One has to feel himself. Such a devotee or aspirant attains supreme devotion to Me, the fourth or the highest of the four kinds of devotion mentioned in Chapter VII—16 *viz.*, devotion of knowledge—Artha, Gigyasu, Arthartha and Gyani (Vide II—70).

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

भक्त्या—By devotion, **मां**—Me, **अभिजानाति**—(he) knows, **यावान्**—what, **यः**—who, **च**—and, **अस्मि**—(I) am, **तत्वतः**—in Truth, **ततः**—then, **मां**—Me, **तत्वतः**—in truth, **ज्ञात्वा**—having known, **विशते**—(he) enters, **तत्**—that, **अनन्तरं**—afterwards.

55. By devotion he knows Me in truth, what and who I am ; then having known Me in truth, he forthwith enters into the Supreme.

My devotee, O Arjuna, who has attained to Union with Me through single-minded and unflinching devotion is verily My very Self. Bhakti culminates in knowledge. Bhakti begins with two and ends in one. Para Bhakti and Gyana are one. The fruit of Bhakti is Gyana. Bhakti is the mother. Gyana is the son. By Bhakti he knows that I am all-pervading pure consciousness ; he knows that I am non-dual, unborn, decayless, causeless, self-luminous, indivisible, unchanging ; he knows that I am destitute of all the differences caused by the Upadhis ; he knows that I am the support, source, womb, basis, substratum for everything ; he knows that I am the inner Ruler in all beings ; he knows that I am Purushottama, the supreme Purusha, I am the controller of Maya, that this world is mere appearance. Thus knowing Me in truth or in essence, he enters into Me soon after attaining self-knowledge.

The act of 'knowing' and the act of 'entering' are not two distinct acts. 'Knowing' is becoming. Knowing is attaining self-knowledge. To know That is to become That. Entering is 'knowing' or 'becoming That.' Entering is the attainment of self-knowledge or self-realisation. These are all jugglery of words only, (Sabda Jalam). Knowing and entering are synonymous terms It is very difficult to understand or comprehend transcendental spiritual matters. The teachers use various terms or expressions, analogies, similies, parables, stories, etc., to make the aspirant grasp the matter clearly or lucidly. Words are imperfect, languages are defective. They cannot fully express the inner spiritual

experiences. The teacher somehow or other expresses to the students or aspirants these spiritual ideas. The aspirant will have to realise the Self himself that is beyond the reach of words or expressions or analogies or similies. How can there be similies for that non-dual Brahman ? These 'words' are a sort of help or prop for the aspirants to lean upon in the beginning to understand spiritual matters. When he realises the Self, these words are of no value to him. He himself becomes an embodiment of knowledge.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

सर्वकर्माणि—All actions, **अपि**—also, **सदा**—always, **कुर्वाणः**—doing, **मद्व्यपाश्रयः**—taking refuge in Me, **मत्प्रसादात्**—by My grace, **अवाप्नोति**—obtains, **शाश्वतं**—the eternal, **पदं**—state or abode, **अव्ययं**—indestructible.

56. Doing all actions always, taking refuge in Me, by My grace he obtains the eternal indestructible state or abode.

Worshipping Me with the flowers of his good actions he reaches the imperishable Brahmic seat of ineffable splendour through My grace. He realises union with Me and enjoys the supreme bliss. If by chance he commits some prohibited actions, still, as in the Ganges the waters of the drains and roads find union, so My devotee, becoming united with Me is unaffected by these prohibited actions.

Worshipping the Lord through one's duties purifies the heart of the aspirant and prepares him for the devotion to knowledge (Gyana Nishta) which eventually leads to the attainment of Moksha or Self-realisation. Bhakti Yoga or the Yoga of devotion is eulogised here.

All actions: good actions and even the prohibited actions. He who takes shelter in Me, Vasudeva, the Lord with his whole self centred in Me (Mayyarpitha Sarvatma Bhava), attains the eternal abode of Vishnu (Nityam Vaishnavam Padam Avyayam), by the grace of the Lord.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

चेतसा—Mentally, सर्वकर्माणि—all actions, मयि—in Me, सन्यस्य—resigning, मत्परः—having Me as the highest goal, बुद्धियोगं—the Yoga of discrimination, उपाश्रित्य—resorting to, मच्चित्तः—with the mind fixed on Me, सततं—always, भव—be.

57. Mentally renouncing all actions in Me, having Me as the highest goal, resorting to the Yoga of discrimination do thou ever fix thy mind in Me.

Do thou, O Arjuna, surrender all thy actions to Me whilst at the same time thou shouldst fix thy mind on discrimination. Then through that discrimination thou wilt see thy Self as separate from body and activity and existing in My pure Being.

Chetasa; mentally; Vivekabudhya; with discriminative faith that knowledge finally leads to Moksha when

the heart is purified through selfless works done with Ishwararpana Buddhi.

Sarva Karmani : all actions producing visible and invisible results (Drishtadrishtarthani).

Me : the Lord. As taught in Chapter IX—27 "Yad karoshi Yadasnasi" what thou doest, whatever thou eatest, etc., do thou dedicate all thy actions to Me.

Matpara : taking Me, Vasudeva as the supreme goal, his whole self centred in Me.

Resorting to Buddhi Yoga : as thy sole refuge (Samahita Buddhitwa) steady-mindedness.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

मच्चित्तः—Fixing thy mind on Me, सर्वदुर्गाणि—all obstacles, मत्प्रसादात्—by My grace, तरिष्यसि—(thou) shalt overcome, अथ—now, चेत्—if, त्व—thou, अहंकारात्—from egoism, न—not, श्रोष्यसि—(thou) wilt hear, विनङ्क्ष्यसि—(thou) shalt perish.

58. Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles ; but if from egoism thou wilt not hear Me, thou shalt perish.

When thy mind, O Arjuna, through one-pointed devotion is fixed on Me, thou shalt by My grace cross over all difficulties and obstacles. But shouldst thou not take My teaching to heart and through pride disregard it, thou shalt be ruined.

Difficulties : obstacles, pitfalls, snares, tempatation in the spiritual path and various sorts of other difficulties of Samsara, diseases, etc.

Egoism : the idea that thou art a learned man (Pundit or Vidwan). Thou shouldst not think "I am independent. I know everything. I am a wise man. Why should I hear the advice of another ?"

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

यत्—If, अहंकारं—egoism, आश्रित्य—having taken refuge in, न—not, योत्स्ये—(I) will fight, इति—thus, मन्यसे—(thou) thinkest, मिथ्या—vain, एषः—this, व्यवसायः—resolve, ते—thy, प्रकृतिः—nature, त्वां—thee, नियोक्ष्यति—will compel.

59. If filled with egoism, thou thinkest "I will not fight" vain is this, thy resolve, nature will compel thee.

This strong determination of thy mind will be rendered utterly futile by thy inner nature ; thy Prakriti will constrain thee : thy nature as a Kshatriya will compel thee to fight. It is a mere illusion to say that thou art Arjuna, that these are thy relatives, and that to kill them will be a sin (Vide III—33, 27).

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ ६० ॥

स्वभावजेन—Born of (thy) own nature, कौन्तेय—O Kaunteya, निबद्धः—bound, स्वेन—(thy) own, कर्मणा—by action, कर्तुं—to do, न—not, इच्छसि—(thou) wishest, यत्—that, मोहात्—from delusion, करिष्यसि—(thou) shalt do, ब्रवशः—helpless, अपि—also, तत्—that.

60. O son of Kunti, bound by thy own Karma (action), born of thy own nature, that which from delusion thou wishest not to do, even that thou shalt do helplessly.

Thou art endowed, O Arjuna, with martial qualities, prowess, valour, skill, etc. Thou art, therefore, bound by these innate qualities. Thou wilt be forced to fight by thy own nature. The nature will constrain thee to fight much against thy will.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

ईश्वरः—The Lord, सर्वभूतानां—of all beings, हृद्देशे—in the hearts, अर्जुन—O Arjuna, तिष्ठति—dwells, भ्रामयन्—causing to revolve, सर्वभूतानि—all beings, यन्त्रारूढानि—mounted on a machine, मायया—by illusion.

61. The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve as if mounted on a machine.

Ishwara ; the Lord ; the Ruler, Narayana.

The Lord abides in the hearts of all beings. It is He who has given a gift of this marvellous machine to you. It is by His power that all bodies move. The Lord is the real Actor within.

By Maya : by causing illusion.

He causes all beings to revolve as if like wooden dolls mounted on a machine (Vide X—20 ; XIII—18).

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

तं—To Him, एव—even, शरणं गच्छ—take refuge, सर्वभावेन—with all thy being, भारत—O Bharata, तत्प्रसादात्—by His grace, परां—supreme, शान्ति—peace, स्थानं—the abode, प्राप्स्यसि—(thou) shalt obtain, शाश्वतं—eternal.

62. Fly unto Him for refuge with all thy being, O Bharata ; by His grace thou shalt obtain supreme peace (and) the eternal abode.

Do total and perfect surrender to the Lord. Do not keep any secret desires for silent gratification. Desire and egoism are the two chief obstacles that stand in the way of self-surrender. Kill them ruthlessly.

Run to the Lord for shelter with all thy being for freeing yourself from the troubles, afflictions and sorrows of Samsara. Take the Lord as thy sole refuge. Then by His grace (Ishwaranugrahat), thou shalt obtain supreme Peace and attain to the supreme eternal abode—Vishnoho Paramam Padam Saswatam Nityam.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

इति—Thus, ते—to thee, ज्ञानं—wisdom, आख्यातं—has been declared, गुह्यात्—than the secret, गुह्यतरं—more secret, मया—by Me, विमृश्य—reflecting over, एतत्—this, अशेषेण—fully, यथा—as, इच्छसि—(thou) wishest, तथा—so, कुरु—act.

63. Thus has wisdom, more secret than secrecy itself, been declared unto thee by Me ; having reflected over it fully, then act thou as thou wishest.

Thus has wisdom more profound than all secrets been declared to thee by Me. This teaching is well known as the Gita, the essence of all the Vedas If anyone follows it and lives in the spirit of this teaching he will, certainly attain supreme peace, highest knowledge and immortality. There is no doubt of this. There is no doubt of this. I have revealed the mystery of this secret treasure to thee as thou art dear to Me, O Arjuna.

It : the teaching declared above. Reflect fully over everything that has been taught to thee.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

सर्वगुह्यतमं—The most secret of all, भूयः—again, शृणु—hear, मे—My, परमं—supreme, वचः—word, इष्टः—beloved, असि—(thou) art, मे—of Me, दृढं—dearly, इति—thus, ततः—therefore, वक्ष्यामि—(I) will speak, ते—thy, हितं—what is good.

64. Hear thou again My supreme word, most secret of all ; because thou art dearly beloved of Me, therefore I will tell thee what is good.

Now listen once more with rapt attention to My words. Thou art very dear to Me. Thou art a sincere aspirant. Therefore I am telling thee this most mysterious Truth. Hear from Me this mystery of all mysteries. I shall tell you again to make a deep impression on your mind although it has been more than once declared. I do not hope to get any reward from

thee. Thou art my most beloved friend and disciple. Therefore will I speak what is good for thee, the means of attaining Self-realisation. This is the supreme good or the highest of all kinds of good for thee.

मन्मना भव मद्भक्तः मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५।

मन्मना—With mind fixed on Me, भव—be, मद्भक्तः—devoted to Me, मद्याजी—sacrifice to Me, मां—Me, नमस्कुरु—bow down, मां—to Me, एव—even, एष्यसि—(thou) shalt come, सत्यं—truth, ते—to thee, प्रतिजाने—(I) promise, प्रियः—dear, असि—(thou) art, मे—of Me.

65. Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come even to Me; truly do I promise unto thee, (for) thou art dear to Me.

Develop one-pointedness of mind. Fix thy thought on Me. If the mind wanders bring it again and again to the centre or point or object of meditation, through constant practice. Offer all thy actions to Me. Let thy tongue utter My name. Let thy hands work for Me. Let thy feet move for Me. Let all thy actions be for Me. Give up hatred towards all living creatures. Bow down to Me. Then thou wilt attain Me. The Lord gives Arjuna His definite word of promise or solemn declaration. Having received My grace thou wilt gain complete knowledge of Me and that in itself will indeed lead to thy absorption into My being.

O Arjuna, looking up to Me alone as thy aim and the sole refuge, thou shalt assuredly come to Me.

Have faith in the words of the Lord and make a solemn promise. Take the Lord as your sole refuge. You will attain Moksha or the final emancipation.

The secret of devotion is to take the Lord as your sole refuge. In the next verse the Lord proceeds to speak of the gist of self-surrender (*Vide—IX* 34 ; *XII*—8).

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

सर्वधर्मान्—All duties, **परित्यज्य**--having abandoned, **मां**—to Me, **एकं**—alone, **शरणं**—refuge, **व्रज**—take, **अहं**—I, **त्वां**—thee, **सर्वपापेभ्यः**--from all sins, **मोक्षयिष्यामि**—will liberate, **मा**--not, **शुचः**-- grieve.

66. Abandoning all duties, take refuge in Me alone ; I will liberate thee from all sins ; grieve not.

This is the answer given by the Lord to the question put by Arjuna in Chapter II-7. "I ask thee which may be the better—that tell me decidedly. I am thy desciple, suppliant to Thee ; teach me."

All Dharmas ; righteous deeds-including Adharma also ; all actions, righteous or unrighteous, as absolute freedom from all action (Naiskarmya) is intended to be taught here.

Taking refuge in Me alone : means the knowledge of unity without any thought of duality ; knowing there is nothing else save Me, the Self of all, dwelling the same in all. If thou art established in this faith, I shall liberate thee from all sins, from all bonds of Dharma and Adharma by manifesting Myself as thy own Self.

Give up Jiva Dharma (I am doer. I am enjoyer. I am a Brahmin. I am a Brahmachari. I am an Alpajna, I am Alpa Saktiman, etc.) and get yourself established in Brahma-Bhavana in Brahman (Aham Brahma Asmi). This is what is meant by taking refuge in Lord Krishna according to the Vedantins.

Work ceaselessly for the Lord but surrender the fruits of all actions to the Lord. Take the Lord as your sole refuge. Live for him. Work for him. Serve Him in all forms. Think of Him only. Meditate on Him alone. See Him everywhere. Worship Him in your heart. Consecrate your life, all actions, feelings and thoughts to the Lord. You will rest in Him. You will attain union with Him. You will attain immortal supreme peace and eternal bliss. This is the view of another school of thought.

Sri Sankara very strongly refutes the idea that knowledge in conjunction with Karma (Samauchayavada) produces Moksha or liberation. He says that Karma and Gyana may not go together in the same man, that Karma helps the man to get purification of the heart that Gyana or right knowledge of the Self alone will give Moksha or the absolute cessation of Samsara. He says that Karma and Gyana are like darkness and light, that Karma is possible only in this phenomenal universe (Samsara) which is the projection of Avidya or ignorance and knowledge dispels this ignorance. (*Vide IX*-22).

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

इदं—This, ते—by thee, न—not, अतपस्काय—to one who is devoid of austerity, न—not, अभक्ताय—to one without devotion, कदाचन—never, न—not, च—and, अशुश्रूषवे—to one who does not render service or who desireth not to listen, वाच्यम्—to be spoken, न—not, च—and, मां—me, यः—who, अभ्यसूयति—cavils at.

67. This is never to be spoken by thee to one who is devoid of austerities or devotion, nor to one who does not render service or who desireth not to listen, nor to one who cavils at Me.

This : Shastra which has been taught to you.

Service : to the Guru, also means—to one who does not wish to hear.

The Shastra can be taught to him who does not speak ill of the Lord, who is a man of austerities, who is devoted, who is thirsting to hear, and who renders service to his Guru.

One who cavils at Me : He who disregards Me as an ordinary man, who does not like to be told that I am the Lord or Ishwara.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

यः—Who, इमं—this, परमं—supreme, गुह्यं—secret, मद्भक्तेषु—to my devotees, अभिधास्यति—shall declare, भक्तिं—devotion, मयि—in Me, परां—supreme, कृत्वा—having done, मां—to Me, एव—even, एष्यति—shall come, असंशयः—doubtless.

68. He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtless come to Me.

This supreme secret : The teachings of the Gita Shastra as taught above in the form of a dialogue between Lord Krishna and Arjuna. Why is it called a supreme secret ? because it helps to attain immortality or freedom from the wheel of birth and death.

He who has devotion alone is an Adhikari or qualified person to receive the teachings of the Gita Shastra.

Teach : in the faith that he is thus doing service to the Lord, the Supreme Teacher.

Doubtless : it may mean also, freedom from doubts.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

न—Not, च—and, तस्मात्—than he, मनुष्येषु—among men, कश्चित्—any, मे—of me, प्रियकृत्तमः—one who does dearer service, भविता—shall be, न—not, च—and, मे—of Me, तस्मात्—than he, अन्यः—another, प्रियतरः—dearer, भुवि—in the earth.

69. Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

He who hands down this Gita Shastra to My devotees does immense service to Me. He is very dear to Me. There is none in the present generation who does

dearer service to Me, nor shall there be in future also in this world.

Bhuvi : on earth ; in this world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिमि मे मतिः ॥ ७० ॥

अध्येष्यते—Shall study, च—and, यः—who, इमं—this, धर्म्यं—sacred, संवादं—dialogue, आवयोः—of ours, ज्ञानयज्ञेन—by the sacrifice of wisdom, तेन—by him, अहं—I, इष्टः—worshipped, स्यां—(I) shall have been, इति—thus, मे—my, मतिः—conviction.

70. And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the sacrifice of wisdom, such is my conviction.

There are four kinds of sacrifice, Vidhi, Japa, Upansu and Manasa. Vidhi is ritual. Japa is recitation of a Mantra loudly. Upansu is Japa done in a whisper. Of the four kinds Gyana-Yagna or the sacrifice of wisdom comes under Manasa and is therefore the highest. The Gita Shastra is eulogised as a Gyana-Yagna. He who studies this Gita Shastra with faith and devotion will attain the fruit that is equal to that of performing Gyana-Yagna or meditation on a deity or the like.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

श्रद्धावान्—Full of faith, अनसूयः—free from malice, च—and, शृणुयात्—may hear, अपि—also,

यः—who, नरः—man, सः—he, अपि—also, मुक्तः—liberated, शुभान्—happy, लोकान्—worlds, प्राप्नुयात—shall attain, पुण्यकर्मणां—of those of righteous deeds.

71. The man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

Liberated : from sin (Papat Mukta).

Punyakritam : those who have done Agnihotra or such other sacrifices.

He too : much more so who understands the teachings of Gita, who lives in the spirit of the Gita and who practises the most valuable spiritual instructions contained therein.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

कच्चित्—Whether, एतत्—this, श्रुतं—heard, पार्थ—O Partha, त्वया—by thee, एकाग्रेण—by one-pointed, चेतसा—by mind, कच्चित्—whether, अज्ञानसंमोहः—the delusion of ignorance, प्रनष्टः—has been destroyed, ते—thy, धनंजय—O Dhananjaya.

72. Has this been heard, O son of Pritha, with one-pointed mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

It is the duty of the spiritual teacher or preceptor to make the aspirant understand the teaching of the Shastra

and to enable him to attain the goal of life (Moksha). If the student has not grasped the subject he will have to explain it in some other way with similies, analogies or illustrations. That is the reason why Lord Krishna asks Arjuna : "Has the delusion of thy ignorance been destroyed ?"

This : what I have told thee.

Have you heard it, O Arjuna, with one-pointed mind ? Have you grasped My teaching ?

Delusion of ignorance : Aviveka ; the absence of discrimination which is caused by ignorance and which is natural. The destruction of delusion is the aim of all this endeavour on your part to hear the Shastra and the exertion on my part as the teacher.

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

नष्टः—Is destroyed, मोहः—delusion, स्मृतिः—memory (Knowledge), लब्धा—has been gained, त्वत्प्रसादात्—through Thy grace, मया—by me, अच्युत—O Atchyuta, स्थितः—firm, अस्मि—(I) am, गतसन्देहः—freed from doubts, करिष्ये—(I) will do, वचनं—word, तव—Thy.

Arjuna said :

73. Destroyed is my delusion as I have gained my memory (knowledge) through Thy grace, O Atchyuta. I am firm, my doubts are gone. I will do according to Thy word.

Moha: delusion. This is the most strong weapon of Maya to take the Jivas in her clutch. It is born of ignorance (Avidya). It is the cause of the whole evil of Samsara (Samastha Samsara Anartha Hetu). It is very hard to cross like the ocean.

Smrithi: I have attained knowledge of the true nature of the Self. The whole aim of Sadhana or spiritual practices and study of scriptures is the annihilation of delusion and the attainment of knowledge of the Self. When one gets knowledge of the Self, the three knots or ties of ignorance *viz.*, Avidya (ignorance), Kama (delusion), Karma (action) are destroyed, all his doubts are cleared, all his Karma are destroyed.

"To him who beholds the Self in all beings, what delusion is there, what grief" (Isavasya Upanishad Mantra 7).

Gata Sandeha: Mukta Samsaya (freed from doubts).

I shall do Thy word: Arjuna means to say, "I am firm in Thy command. Through Thy grace I have achieved the end of life. I have nothing more to do." (Aham twatprasadat Kritartha na Mama Kartavyam asti iti abhipraya).

॥ संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रौष्टमद्भुतं रोमहर्षणम्॥ ७४ ॥

इति—Thus, अहं—I, वासुदेवस्य—of Vasudeva, पार्थस्य—of Partha, च—and, महात्मनः—high-souled, संवादं—dialogue, इमं—this, अश्रौषं—(I) have heard,

अद्भुतं—wonderful, रोमहर्षणं—which causes the hair to stand on end.

Sanjaya said:

74. Thus I have heard this wonderful dialogue between Vasudeva and the high-souled Partha, which causes the hair to stand on end.

Wonderful: because it deals with Yoga, and transcendental spiritual matters that pertain to the mysterious Immortal Self.

Whenever good, higher emotions manifest in the heart the hairs stand on end, (Pulak). Devotees often experience Pulak or horripulation.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

व्यासप्रसादात्--Through the grace of Vyasa, श्रुतवान्—I have heard, एतत्—this, गुह्यं—secret, अहं--I, परं—supreme, योगं—Yoga, योगेश्वरात्--from the Lord of Yoga, कृष्णात्--from Krishna, साक्षात्—directly, कथयतः--declaring, स्वयं—Himself.

75. Through the grace of Vyasa I have heard this supreme and most secret Yoga direct from Krishna, the Lord of Yoga, Himself declaring it.

Through the grace of Vyasa; by obtaining from him the Divya-chakshus or the divine eye.

Yoga: this dialogue between Krishna and Arjuna. I have heard it direct from Him. This dialogue is called

Yoga because it treats of Yoga and it leads to the attainment of Yoga or union with the Lord.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

राजन्—O King, संस्मृत्य—having remembered, संस्मृत्य—having remembered, संवादं—the dialogue, इमं—this, अद्भुतं—wonderful, केशवार्जुनयोः—between Kesava and Arjuna, पुण्यं—holy, हृष्यामि—(I) rejoice, च—and, मुहुः—again, मुहुः—again.

76. O King, remembering, remembering this wonderful and holy dialogue between Kesava and Arjuna I rejoice again and again.

Rajan : King Dhritharashtra to whom Gita is explained by Sanjaya.

Punyam : Holy ; because the mere hearing of the dialogue destroys multitude of sins and makes the hearer pious and God-fearing and turns his mind towards God.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥

तत्—That, च—and, संस्मृत्य—having remembered, संस्मृत्य—having remembered, रूपं—the form, अत्यद्भुतं—the most wonderful, हरेः—of Hari, विस्मयः—wonder, मे—my, महान्—great,

राजन्—O King, हृष्यामि—(I) rejoice, च—and, पुन:—again, पुन:—again.

77. And remembering, remembering, also that most wonderful form of Hari, great is my wonder, O king ; and I rejoice again and again.

Form : Viswarupa, the cosmic or the universal form.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिः मतिर्मम ॥ ७८ ॥

यत्र—Wherever, योगेश्वरः—the Lord of Yoga, कृष्णः—Krishna, यत्र—wherever, पार्थः—Partha, धनुर्धरः—the archer, तत्र—there, श्रीः—prosperity, विजयः—victory, भूतिः—happiness, ध्रुवा—firm, नीतिः—policy, मतिः—conviction, मम—my.

78. Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm policy ; such is my conviction.

This Sloka is called the Ekasloki Gita *i.e.* Bhagawad Gita in one Sloka. Repetition of even this verse bestows the benefits of reading the whole Gita.

Wherever : Yasmin Pakshe : on that side on which.

Yogeswara : the Lord of Yoga : Krishna is the Lord of all Yogas. (Sarva Yoganam Ishwara) as the seed of all Yogas comes forth from Him.

Dhanurdhara : the wielder of the bow called the Gandiva.

Tatra : there : Tasmin Pandavanam Pakshe ; on the side of the Pandavas.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे "मोक्ष संन्यास योगः" नाम अष्टादशोऽध्यायः

Thus ends the glorious Upanishads of the
Bhagavad Gita, the science of the Eternal,
The scripture of Yoga, the dialogue between Sri
Krishna and Arjuna the Eighteenth Chapter entitled :

THE YOGA OF LIBERATION BY RENUNCIATION.

Om Santi ! Santi !! Santi ! ! !

GITA MAHATMYAM

GITA MAHATMYAM

THE GLORY OF GITA

Prostrations to Sri Ganesha ! Prostrations to the Lover of Radha ! !

Dhara (the Earth) said :—

1. O Bhagavan ! the Supreme Ishwara ! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord.

Lord Vishnu Said :—

2. Though engaged in worldly activities (Prarabdha Karmas) one who is regular in the study of Gita, becomes free. He is not bound by Karma. He is the happy man in this world.

3. Just as the water stains not the lotus leaf, even so, sins do not taint him who is regular in the recitation of Gita.

4. All the sacred places of pilgrimage like Prayag, etc., dwell in that place where the book Gita is kept and where Gita is read.

5. All Devas, Rishis, Yogins, Pannagas (divine serpents), Gopalas, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell there).

6. Help comes quickly where Gita is recited and, O Earth, I dwell at all times where Gita is read, heard, taught and contemplated upon.

7. I take refuge in Gita and Gita is my best abode. I protect the three worlds with the knowledge of Gita.

8. Gita is My highest science, which is of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava OM), the ineffable splendour of the Self.

9. It was spoken by the Blessed Krishna, the all-knowing, through His own mouth to Arjuna. It contains the essence of the three Vedas, the knowledge of the Reality. It is full of supreme bliss.

10. He who recites the eighteen chapters of the Gita daily with a pure, unshaken mind, attains perfection in knowledge and reaches the highest state or supreme goal.

11. If a complete reading is not possible even if half of it is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

12. He who recites one-third part of it achieves the merit of a bath in the sacred Ganges, and who recites one-sixth part of it attains the merit of performing a Soma Yaga or sacrifice.

13. That person who reads one chapter with great devotion attains to the world of Rudra (Rudraloka) and having become a Gana lives there for long years.

14. If one reads a chapter or even a part of a verse daily, he, O Earth, retains a human body till the end of a Manvantara (71 Mahayugas or 308,448,000 years).

15 & 16. He who repeats even ten, seven, five, four, three, two Slokas or even one or half of it attains the Chandraloka and lives there for 10,000 years. Accustomed for the daily study of Gita the dying man comes back to life.

17. By repeated study of Gita he attains Mukti. Uttering " Gita " at the time of death one attains liberation.

18. Though full of sins, one, who is ever intent on hearing the meaning of Gita, goes to Vaikunta and rejoices with Lord Vishnu.

19. He who meditates on the meaning of Gita having performed lot of good actions, attains the supreme goal after death. Such a man should be known as a Jivanmukta (liberated while living).

20. Taking refuge is Gita, many kings like Janaka and others have reached the highest state or goal.

21. He who fails to read the greatness of Gita having read the Gita, loses the benefit thereby and effort alone remains.

22. One who studies Gita together with this glory of Gita (Mahatmyam) attains that fruit mentioned and reaches the state very difficult to be attained.

Suta said :—

23. This greatness or Glory of Gita which is eternal as narrated by me, should be read at the end of the study of Gita and the fruits mentioned therein are obtained.

Thus ends the glory of Gita
contained in the Varaha Purana.
Om Santi ! Santi !! Santi !!!

Note.—The text of Gita Mahatmyam in Sanskrit has been published in the first part of Gita.

OPINIONS—(*contd.*)

Swami Sivananda is doing service of inestimable value to humanity by placing before them the eternal varieties of life through his publications. His commentaries on Gita are bright, lucid and highly instructive.

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RIKHIKESH,
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